

Jacob Boehme.
from a Painting in the Council Hall at Goerlitz.

THE
WAY to CHRIST,
Described

In the following TREATISES:

Of <i>True Repentance</i> .	Of <i>Regeneration</i> .
Of <i>True Resignation</i> .	Of the <i>Super-Sensual Life</i> .

Written in the Year 1622,
BY JACOB BOEHME,
of *Goerlitz* in Northern Germany.

‘Be Earnest—Be Earnest.’

CANTERBURY :
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PREFATORY MEMOIR.

THE materials available for describing the Life of JACOB BOEHME are but scanty, consisting for the most part of a few surprising incidents, some of which, were they not so well authenticated and narrated by himself, would be deemed to be fabulous and incredible—and these incidents, more or less paraphrased, have had to serve for the purpose of a Biography by successive Editors of his Works.

JACOB BOEHME, though by trade a Shoemaker, was a very remarkable man, and became the greatest Theosopher that has ever lived. His writings are not to be understood without considerable effort working in spiritual sympathy with his ideas, consequently, they have proved to be foolishness to multitudes, and but few have discovered, what has been called, the Pearl hidden within them.

Of JACOB BOEHME'S birth and parentage, it is known that he was born in the year 1575 at Alt or Old, *Seidenberg*, a small market-town in Northern *Germany*, now situated at the confines of the *Prussian* frontier; and within two miles of the principal town of *Goerlitz*, which at that time was a place of much importance, and still forms a considerable business centre. He was named after his father, and his Mother's name was *Ursula*; of whom he was not their only child, although neither the names of the other children nor any allusion to them beyond a "dead brother," appears to be recorded. As a boy he was employed with other lads to tend the cattle and such similar occupation, as could be found for him near home. Even at that age he appears to have been of a pensive and dreamy disposition and much inclined to reverie; nor was he of a robust form of constitution: to which even in manhood, he did not attain.

One of the earliest recorded incidents of *Jacob's* life is that which occurred to him while herding the cattle. It is narrated that one day at noon, having left his companions to look after the herd, he went to a hill close by called the Land's Crown, where a formation of the rock bore some resemblance to a cave, where, finding an opening through the brushwood, he entered, and saw a large wooden vessel filled with money: the sight of which so alarmed him that he ran back to his companions and told them of the occurrence; but although they at once returned with him, both the entrance and the fairy-like money had disappeared. Some years afterwards, as JACOB BOEHME him-

self narrates, a "foreign artist" found and appropriated the hidden treasure; and, in consequence, came to an untimely end.

The place of this strange occurrence is still known, and is one of the excursions from *Goerlitz*. It is called the "Landskrone," and is in reality a basaltic hill, on the summit of which an ancient Robbers' Stronghold formerly stood—which may to some extent account for the hidden treasure—and is now occupied by a castellated form of building, used as an Inn and a "Belvedere," from which an expansive view of the surrounding country is obtained.

As *Jacob* grew up and completed his elementary schooling, his father, not finding him sufficiently strong for agricultural work, apprenticed him to a Shoemaker at *Goerlitz*, where after he had worked for some time another singular incident occurred to him. We are told that his Master having temporarily left him in charge of the shop, a man, who was a stranger to *Jacob*, entered, and desired to purchase a pair of shoes. *Jacob*, not venturing to sell anything in his Master's absence, declined to serve him; but the Stranger becoming importunate about it, *Jacob* offered them to him at such a price as would certainly save him harmless from his Master's blame, and would probably deter the Stranger from purchasing. The Stranger, however, paid the price demanded and took the shoes; and having left the shop, he called to the lad, "*Jacob*, come outside," or, as some of his Biographers more dramatically render it, "*Jacob*, *Jacob*, come forth!" which the lad did, so soon as he had recovered from his astonishment, when the Stranger thus addressed him: "*Jacob*, thou art as yet but little, but the time will come when thou shalt be great and become another man, and the world shall marvel at thee. Therefore, be pious, fear God, and reverence His Word; especially read the Bible diligently where thou hast comfort and instruction, for thou must endure much misery and poverty, and suffer persecution. But be courageous and persevere, for God loves and is gracious unto thee." The Stranger then pressed his hand, gave him a kind look, and departed—with the shoes.

It is questionable whether these incidents were not visionary with, rather than of actual occurrence to, JACOB BOEHME; but the result of them was that his thoughts assumed a deeply religious form—far deeper than that of the mere "Lutheran Faith" in which he had been brought up—which so operated upon him in the years to come that his Spirit was able to penetrate into the innermost mysteries of Nature: to foresee and foretell what is now known as Electricity, with its immense possibilities; and also to divine the three great Principles or first Laws of Nature—attraction, equal resistance producing orbicular

Prefatory Memoir.

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movement, resulting in gravitation : which Principles, Sir ISAAC NEWTON, who was a diligent though unavowed Student of *Boehme's* works, by reducing to a Mathematical Form, established that grand Theory of the Universe—the Solar System : which THOMAS CARLYLE described as the most perfect approach to a Theory that has ever been propounded.*

Meanwhile, however, *Jacob* continued his shoemaking occupation, although we are told that at times he worked almost unconsciously for days together, when his thoughts were in devout contemplation. At other times he did not hesitate to rebuke any loose conversation to which the other workmen might yield indulgence, which so irritated his Master that he discharged him from his service, and *Jacob* was obliged to set out as a travelling journeyman. In the year 1594 he returned to *Goerlitz*, where he became a Master shoemaker, and married *Catherine*, daughter of JOHN HUNSHMAN, a Butcher of *Goerlitz*.

About six years after marriage, *Jacob's* first Illumination occurred—the result, as he says, of strenuously clinging by Faith to the Promise of the Spirit to those who seek it—in the following manner :

We are told that while one day sitting in his room he noticed a burnished pewter dish, which reflected the sunlight with such a degree of brilliancy that he was overcome with an inward ecstasy, and it seemed to him as if he could now look into the principles and deepest foundations of things. He believed that it was only fancy, and in order to banish it from his mind he went out into the fields about the Town. But here he remarked that he gazed into the very heart of things, the very grass and herbs ; that actual Nature harmonized with what he had seen ; and that he could distinguish the essences, uses, and properties in a manner that was to him a most wonderful insight or Revelation. He is said to have kept his knowledge of the occurrence very much to himself, and returning home continued to take care of his family and worked on in silence until the year 1610, when a further Illumination occurred to him, and of which he wrote a Memorial.

Of his insight into these Mysteries he says : “ I never desired to know anything of the Divine Mystery, much less understood the way to seek and find it. I knew nothing of it, as is the condition of poor laymen in their simplicity. I sought only after the Heart of Jesus Christ, that I might hide myself therein from the wrathful Anger of God, and the violent

* HAHNMANN also derived his principles of Homœopathy from JACOB BOEHME, as described in the “*Signatura Rerum*.”

Assaults of the Devil. And I besought the Lord earnestly for His Holy Spirit and His Grace, that He would please to bless and guide me *in* Him, and take that away from me which turned me from Him; and I resigned myself wholly to Him, that I might not live to my own Will, but *His*; and that He only might lead and direct me—to the End I might be His Child in His Son Jesus.

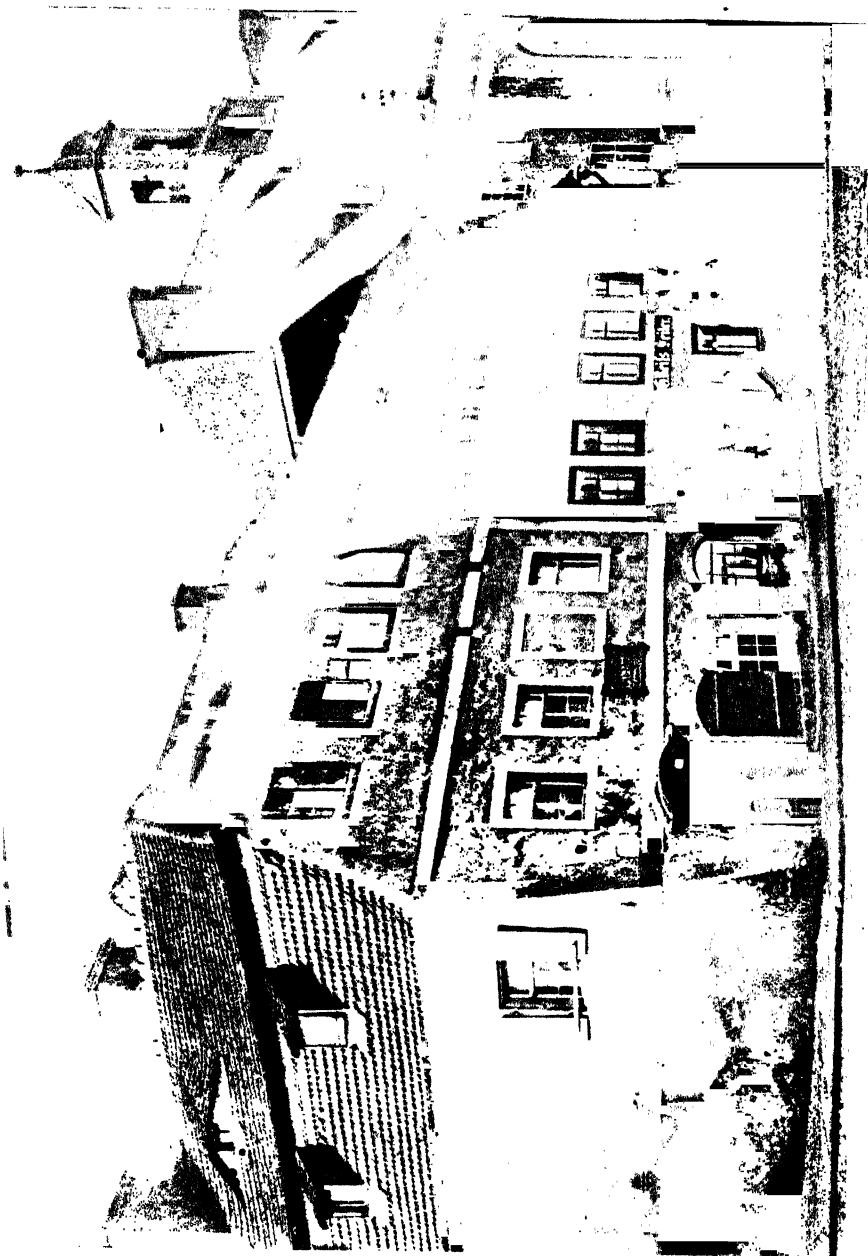
“In this my earnest and Christian seeking and Desire (wherein I suffered many a shrewd repulse, but at last resolved rather to put myself in Hazard than give over and leave off) the Gate was opened to me, and in one quarter of an hour I saw and knew more than if I had been many years together at an University, at which I exceedingly admired, and thereupon turned my Praise to God for it.

“For I saw and knew the Being of all Beings, the Byss and the Abyss, and the Eternal Generation of the Holy Trinity, the Descent and Original of the World, and of the Creatures through the Divine Wisdom. I knew and saw in myself all the three Worlds, namely, the Divine, Angelical, and Paradisaical; and the Dark World, the original of the Nature to the Fire; and then, thirdly, the External and visible World, being a Procreation or External Birth from both the Internal and Spiritual worlds. And I saw and knew the whole working Essence, in the Evil and the Good, and the Original and Existence of each of them, and likewise how the fruitful bearing Womb of Eternity brought forth.

“So that I did not only greatly wonder at it, but did also exceedingly rejoice, and presently it came powerfully into my Mind to set the same down in writing, for a Memorial for myself, though I could scarcely apprehend the same, in my external man, and express it with the Pen.”

The Memorial which JACOB BOEHME wrote of his first Illumination is entitled “Aurora, or the Morning Redness;” but before the Manuscript was completed it was seen by CARL VON ENDERN, a Nobleman of philosophical tastes, who, being very much interested in it, prevailed upon *Boehme* to lend it to him, and, having obtained the loan of it, he had several copies of it made, which thus got into general circulation. A copy also came into the possession of one who became a bitter Persecutor of JACOB BOEHME; and who in that relation will ever be associated with him—GREGORY RICHTER, the Primate or Chief Clergyman of *Goerlitz*, whose life-long resentment against *Boehme* appears to have already originated in an incident, ludicrous as it was trivial, which is related as follows:

It appears that a Baker in *Goerlitz*, desiring to make some cakes for sale at Eastertide, and not having any money with



which to buy the necessary meal, borrowed a Dollar from the Primate for that purpose. The cakes were made; and having sent the Minister a large one for a Thank Offering, the Baker sold the remainder and was able within a fortnight, to repay the loan. But the Minister having expected usury for even so small a sum and so short a period, and being a very passionate man, was greatly incensed against the poor Baker, and, cursing him, threatened condemnation to his soul. The poor Baker returned home much dejected and in superstitious despair of his Salvation, and, his Wife being related to JACOB BOEHME, told *Jacob* of the incident, and begged his intercession with the Primate, to whom *Jacob* at once went and interceded with, offering compensation for any injury sustained.

The Primate, on hearing of *Jacob's* mission, in great wrath, ordered him to leave the house, which order *Jacob* at once proceeded to obey, praying God to keep his Worship; but he had scarcely reached the door of the room when his Worship, who appeared to have been angered at *Jacob's* goodness and humility, threw his shoe at him as he departed. *Jacob* at once picked it up, and with much reverence and humility laid it at the Primate's feet, and with another prayer for his Worship departed, leaving him in a state of great anger.

The following *Sunday* the Primate reviled *Jacob* by name from the Pulpit, and informed the assembled and worshipping Council, much to their alarm, that unless JACOB BOEHME were expelled from the City, God in His wrath will destroy it as He did those who withstood *Moses* and *Aaron*. To all of this, *Jacob* who was a regular worshipper at the Church, listened with patience; and after the service, with much humility, asked the Primate in what manner he had offended; but he only abused him and ordered him out of his sight.

The next morning *Jacob* was summoned to appear before the Council, who were in too much fear of the Primate to listen to *Jacob's* defence; and they sentenced him to instant and perpetual banishment, without one moment's farewell to his Wife and family. His reply was: "Yes, dear Sirs, it shall be done, since it cannot be otherwise; I am content," and as one of his Biographers says, "he went out of the Town, spending the remainder of the day in a melancholy walk about the Town fields, and the night in what harbour we know/not."

But the next morning the Councillors having somewhat recovered from their fear of the Primate, and considering that they had acted with undue severity against a man whose gentle bearing had evidently won their hearts, revoked the Sentence; and sent for JACOB BOEHME, who was brought back into the

Town with honour. They, however, requested him to deliver up his Manuscripts, which he did ; and forbade him to write any more ; but, as a Shoemaker, to stick to his Last.

This occurrence, which was naturally much talked about, brought JACOB BOEHME into general notice, and procured for him the friendship and—as his shoemaking business gradually declined—the pecuniary assistance of many clever and influential men of that time, including Doctors and Chemists, who were attracted by the “Aurora”: particularly of DR. WALTHER, Director of the Chemical Laboratory at *Dresden*, who had travelled in the East, and who was so much attracted by *Jacob's* writings, that he came and stayed at his house for three months, so that he might enjoy his uninterrupted conversation. It was this DR. WALTHER who propounded the Forty Questions concerning the Soul which, with JACOB BOEHME'S replies—which were to the Doctor's great satisfaction—were published with *Boehme's* other works. Another important friendship was that of DR. KOBER of *Goerlitz*, who afterwards attended JACOB BOEHME'S death-bed.

It is said that from these learned friends JACOB BOEHME acquired the technical Latin terms which he uses in his works ; and we are told that when he first heard from them the Greek word “Idea,” he became as if electrified, and said, “I see a pure and heavenly Maiden.” This is the Maiden whom he designates in his works as Sophia or Wisdom, and “who reflects the Glory of God, of the World, and of Man.”

For some years following, *Jacob*, in obedience to the Councils' Injunction, abstained from expressing his thoughts in writing, which was a great hardship to him. He says, “I had resolved to do nothing in future, but to be quiet before God in obedience, and to let the Devil with all his Host sweep over me. But it was with me as when a seed is hidden in the Earth. It grows up in storm and rough weather against all Reason. For in winter-time all is dead, and Reason says, *It is all over with it.* But the precious Seed within me sprouted and grew green, oblivious of all storms, and amid disgrace and ridicule, it has blossomed forth into a Lily.” At the expiration of seven years, owing to the urgent solicitations of his friends to set forth his Light, he resumed his writing, and in the few years following before his death he produced a wonderful series of works.

His book of “The Way to Christ”* was published by his

* It is stated by the late MR. WALTON that some of the *German* editions of this book bear as a motto “Be earnest : be Earnest,” which has therefore been perpetuated in this Reprint.

friends, and is the only one of all his Works that was published during its Author's lifetime. Its publication appears to have further incensed the Primate *Richter*, who assailed JACOB BOEHME from the Pulpit and the Press with the greatest abuse,* some of it being too bad for repetition. To these attacks JACOB BOEHME published his Defence, written, as one of his Biographers remarks, "with an earnestness that inspires holy awe, and, at the same time with a most hearty gentleness and love,"—good feelings which it is almost needless to say, were entirely lost upon the Primate.

The superstitious fears of the Councillors too, had again been taken advantage of by the Primate, and JACOB BOEHME was brought before them. They dared not accept *Jacob's* defence; and extricated themselves from the difficulty by suggesting to him that, as he made himself liable to be treated as an Heretic by the Emperor, he should, for the peace of all concerned, go into a voluntary exile: which in two months' time he did, but before many months had elapsed he returned, for the last time, unmolested, to *Goerlitz*, to die.

On leaving *Goerlitz* he was invited to the Electoral Court at *Dresden*, where he had, through his writings, become well known. It is stated that the Elector himself much admired him, and assembled all the chief Theologians and two Professors of Mathematics for a conference with JACOB BOEHME, in order that they might express an opinion about him. After hearing him, DR. GERHARD, who is regarded as a great dogmatist of that time, said: "I would not take the whole World and help to condemn this man;" and one of the other Doctors said: "My good Brother, neither would I. Who knows what stands behind this man? How can we judge what we have not understood? May God convert the man if he is in error. He is a man of marvellously high mental gifts, who at present can be neither condemned nor approved;" and these eminent men who examined him, afterwards became his warmest admirers.

In *England* the opinion of those who read JACOB BOEHME'S works was similar to that of the Theologians. *Charles* the First was a great admirer of them; and it is related that, after he had read *Boehme's* Answers to the Forty Questions concerning the Soul, he said: "God be praised that there are still men in existence who are able to give from their own experience a living Testimony of God and His Word;" and it is to JOHN SPARROW,

* e.g. "There are as many Blasphemies in this Shoemaker's book as there are lines: it smells of shoemaker's pitch and blacking. May this insufferable stench be far from us."

a Barrister of the Inner Temple, that we owe an excellent translation of *Boehme's* works into English, which he produced between the years 1646 and 1662.

It is stated that HENRY MOORE, a Professor at *Cambridge*, was instructed to examine JACOB BOEHME'S works and to report *against* them. He examined them, but, strange to say, he pronounced in their favour; although he owned there were some things in them which he did not *then* understand, and added, that those who treated *Boehme* with contempt were, in his opinion, ignorant and mentally blind. The Professor was convinced that JACOB BOEHME had been specially awakened for the purpose of correcting and guiding those who believed merely in an external Christ, without regard to having the Spirit of Christ within themselves.

In the month of *August*, 1624, the Primate GREGORY RICHTER died,* having had the mortification of seeing one of his sons become an ardent disciple of JACOB BOEHME, whose works he had copied and circulated; and a few months later, the man whom the Primate had so ruthlessly reviled and persecuted also died.

As to the manner of JACOB BOEHME'S death, it is stated that, while staying with a Nobleman in *Silesia*, he was taken with a fever produced by gastric disease. At his request he was carried back to *Goerlitz*, where he was attended by his old friend, DR. TOBIAS KOBER. On his arrival, he told his friend that he was dying, and that he was quite willing to die according to the Will of God, adding: "In three days' time you will see how God will make an end of me." This appears to have been on *Thursday*, the 14th *November*, 1624.†

On the following *Sunday* morning, shortly after midnight, he called his son *Tobias* to him, and asked him whether he could hear sounds of sweet music. *Tobias* said he could not; and his father asked him to open the door of the room so that he could the better hear it. He then asked the hour, and when told he said: "My time is not yet; three hours hence is my time"—as it proved. A little later he was overheard to say: "Oh, Thou

* According to DR. MARTENSEN, who quotes from FRANKENBERG'S Biography; but according to DR. HARTMANN, RICHTER survived JACOB BOEHME. There does not appear to have been much difference between Richter and his successor in their treatment of *Boehme*.

† There appears to be some confusion as to the date of JACOB BOEHME'S death, by his Biographers. According to the "New Style" it occurred on *Sunday*, the 17th *November*, 1624, as recorded on his gravestone; but according to the "Old Style" it occurred on *Sunday*, the 21st *November*, in that year.

strong God of Sabaoth, deliver me according to Thy Will," and immediately afterwards, "Thou crucified Lord Jesus Christ, have mercy upon me, and take me to Thyself in Thy kingdom."

He afterwards gave his Wife directions as to his Manuscripts and other matters, and told her that she would not long survive him: which prediction was fulfilled, as she died of the Plague in the following year.

It is very beautifully related that towards the end his Spirit seemed to be kept from departing solely by the loving looks of his eldest son, who constantly attended him; but, at Six O'clock on *Sunday* morning, the 17th of *November*, 1624, he suddenly bade them Farewell, with a smile, and said, "Now I enter Paradise"—the supreme moment arrived—and his Spirit was gone.

A FEW months before JACOB BOEHME'S death, in one of his Letters he wrote as follows: "That which my Native Country casteth away, other Nations will take up." His writings are now universally known, and there is scarcely a civilized country in the language of which they may not be found.

In personal appearance JACOB BOEHME is said to have been "somewhat mean," of small stature, with a low forehead, prominent temples, and aquiline-shaped nose, a scanty beard, grey eyes "sparkling into heavenly blue," a feeble but genial, voice. In his bearing he was modest and unassuming, patient under suffering, and full of gentle humility. His portrait in the Council Hall of *Goerlitz*, from which the frontispiece to this volume* has been prepared, scarcely corroborates this description, and may be a modern idealism: it is however the authentically received portrait of him there. There is an engraving by *Wolfe*, which appears to be a more realistic portrait of *Boehme*, but of its authenticity nothing can be ascertained. It bears the German lines by *Angelus*, of which the following is a translation:

I *N* Water lives the Fish, the Plant in the Earth,
The Bird in the Air, in the Firmament the Sun.
The Salamander must subsist in Fire,
And the Heart of God is Jacob Boehme's Element.

It is grievous to relate that after JACOB BOEHME'S death, the new Primate refused his body a decent burial, and the poor

* The illustrations to this Memoir have been prepared from photographs specially taken at *Goerlitz*. The thanks of all whom they may interest are due to the Rev. G. H. Moxon, British Chaplain at *Düsseldorf*, for the trouble he has kindly taken in procuring the original photographs.

Councillors of *Goerlitz* knew not what to do, confronted as they were by the Clergy and by the Populace, whose prejudices had been excited against *Boehme*. The intervention of the Catholic Count HANNIBAL VON DROHNA was secured, who ordered the body to be buried in a solemn manner in the presence of two members of the City Council, which was done. It is said that the Primate's last characteristic act with regard to *Boehme*, was to take medicine to avoid being obliged to preach the Funeral Sermon; and his Deputy began his address by expressing his disgust at the duty he had been called upon to perform.

It is related that some of JACOB BOEHME'S friends in *Silesia* sent a Cross, figured with occult symbols, for his Grave. On the top was a flaming symbol "with a Hebrew inscription, signifying IHSVH" with twelve golden rays. Below were the initials of his favourite Motto and a picture of a Child asleep resting upon a skull, signifying the regeneration by means of the mystic death, with an inscription: "*Here rests Jacob Boehme, born of God; died in Christ, sealed with the Holy Spirit.*" On the right was a black Eagle upon a Mountain, with the word *Vidi* written beneath it; on the left was a Lion, with the word *Vici*; below was a Lamb, with the word *Veni*. One of his Biographers thus explains the meaning of these words and symbols: "*Veni*, I came into the World; *Vidi*, I saw Satan descend; *Vici*, I conquered the Infernal," &c. But others might render their meanings as: *Veni*, I came—with the gentleness of a Lamb; *Vidi*, I saw—with the swift piercing vision of an Eagle; and *Vici*, I conquered in upholding my convictions—with the courage of a Lion.

It is stated that this Cross was soon removed and destroyed by the Townspeople; whose descendants have, however, done ample honour to JACOB BOEHME'S memory. In the year 1875, on the tercentenary of his birth, a Great Festival was held at *Goerlitz*, at which thousands were present. His Portrait has been received and hung with honour in the Council Hall; his House is distinguished by having a plate affixed to it, recording the fact that he lived and died therein; and over his Grave there has been placed a huge monumental block, which is, like his Works, sufficiently substantial to endure for Ages to come.

IT has frequently been asserted by very able Commentators upon JACOB BOEHME, that to no one are his works *essential*—with the exception of his "Way to Christ," which is the least metaphysical of any of them—any further than a knowledge of Physics is essential to an Agriculturalist, who without any such knowledge can cultivate the ground and reap its fruits. In like manner the Christian can cultivate an

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holy Spirit and reap *its* fruits without any knowledge of the Mysteries of Nature such as *Boehme* has penetrated and revealed to us.

JACOB BOEHME'S Works are, as the REV. W. LAW long ago asserted, "just as they should be for those that are fit for them," and this is the true standpoint from which to regard them. *No one has ever studied them in vain*; and *Freher*, who is regarded as one of JACOB BOEHME'S most able Commentators, read all *Boehme's* books in the original more than ten times over, *though not without the greatest disgust imaginable in the beginning.*

During JACOB BOEHME'S lifetime he was frequently questioned by his friends and followers in their anxiety respecting the state of the soul immediately after death; and upon this subject he has written some very impressive passages, as in a case where the Soul, not having passed through regeneration in this life, had at the hour of its departure clung by Faith to the Promise of Forgiveness and Salvation. He writes: "When the hour of Death approaches and the Conscience awakens, such a Soul trembles in great Fear of Hell, and would like to be saved; but there is only very little of the saving power of Faith within her, while before her is nothing but (a past of) injustice and falsehood, earthly lust, and the tears and sighs of the down-trodden. Her desire turns to a certain extent towards God, but the sins she has committed are in her way, and there arises in her a great doubt and unrest. Many a Soul then clings to the saving power, as it were by a thin thread. When, then, death actually occurs and separates the Soul from the Body, the poor Soul will then cling to that thread and refuse to let go her hold of it, but all her essences are still deeply immersed in the Wrath of God. She is tormented by her gross sins, and the thread of Faith (the umbilical cord) of the new-born being is very feeble. Therefore when the Bridegroom says 'Come!' the poor Soul answers 'I cannot, my lamp is not yet ready'; but she clings to the thread, and puts her imagination into the Heart of God, and thus she becomes ultimately redeemed by the suffering of the Christ in her from the pool of putrefaction.*

"It is not possible to describe what kind of a Purgatory† such a Soul will have to pass through before, by means of her little spark of love, she can enter into Eternal life. The World would not believe such a description; the World is too clever and likewise too blind to understand it. People cling for ever

* "Three Principles."

† JACOB BOEHME was of the "Lutheran" form of Belief.

to the letter. I wish to God that no one should have to pass through that experience. I would then gladly keep still and say nothing about it."*

There is no Writer with whom JACOB BÖEHME can be compared. His "Way to Christ" might to some minds suggest the "Imitation of Christ" written by that good man THOMAS À KEMPIS; but their similarity consists only in the identity of their subject. For the space of seventy-one years THOMAS À KEMPIS led a calm monastic life, comfortably sheltered from the World and most of its every-day trials; and his work, though truly beautiful in its composition, is of a nature, perhaps, more poetical than practical, and is indeed in the original written in metre. JACOB BOEHME on the contrary had to adhere to his convictions at the loss of his employment and means of sustenance: forced to silence respecting mysteries into which he had the deepest insight; and banished from his home disgraced and ridiculed. It is therefore not surprising that his work should be of a nature strenuously practical; the very title of his book the "Way," rather than the "Imitation," suggesting activity rather than passivity of its author's own experiences.

In conclusion. Those whom this republication may lead to the study of JACOB BOEHME'S Works should recollect the homely, but true, Maxim—that *Where there is no Love there can be no True Knowledge*; and, if inclined—like the unenviably memorable GREGORY RICHTER, Primate of *Goerlitz*—to reject and condemn them, let it not be in *his* manner; but rather let them bear in mind the cautious tolerance displayed by the old German Theologian DR. MEISSNER, who, when asked for his opinion of them, replied: "How can we judge what we have not understood?"

G. B. M.

17th of January, 1894.

* Answers to Forty Questions.

THE
FIRST BOOK.

OF
TRUE REPENTANCE.

SHOWING

How MAN *should stir up himself*

IN

M I N D and *W I L L*,

AND

What his EARNEST CONSIDERATION
and PURPOSE should be.

Written in the *German* Language,

(Anno. 1622)

By *J A C O B B O E H M E*.

JESUS said unto Nicodemus, *Verily, verily, I say unto thee, Except a Man be born again, he cannot see the Kingdom of God.*

Nicodemus saith unto him, How can a Man be born when he is old? Can he enter the second Time into his Mother's Womb and be born?

Jesus answered, Verily, verily, I say unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.

That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit.

Marvel not that I said unto thee, Ye must be born again.

The Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.—

JOHN iii. 3, 4, 5, 6, 7, 8.

What is a Man profited, if he should gain the whole World, and lose his own Soul? or what shall a Man give in exchange for his Soul.—MATT. xvi. 26.

THE
AUTHOR'S PREFACE,
TO THE
READER.

DEAR Reader, if thou wilt use this Book aright, and art *in good Earnest*, thou shalt certainly find the Benefit thereof.—But I desire thou mayest be warned, if thou art not *in earnest*, not to meddle with the *dear Names* of God, in and by which the most *High Holiness* is invoked, moved, and powerfully desired, lest they kindle the *Anger of God* in thy Soul. For we must not abuse the *Holy Names* of God.—This little Book is only for those that would fain *repent*, and are in a *Desire to begin*. Such will find what manner of Words are therein, and whence they are *born*. Be you herewith commended to the *Eternal Goodness* and *Mercy* of God.

OF TRUE REPENTANCE.

How Man must stir up himself in Mind and Will; and what his Consideration and earnest Purpose must be, when he will perform powerful and effectual Repentance: and with what Mind he must appear before God, when he would ask, so as to obtain, Remission of Sins.

WHEN Man will enter upon *Repentance*, and with his Prayers turn to GOD; he should, before he beginneth to pray, seriously consider the State of his own Soul. How it is wholly and altogether turned away from GOD, become faithless to Him, and only bent upon *this temporal, frail, and earthly Life*; bearing no sincere Love towards GOD and its Neighbour, but wholly lusting and walking contrary to the Commandments of GOD, and seeking *itself* only, in the temporal and transitory *Lusts of the Flesh*.

In the next Place, he should consider that all this is an utter Enmity against GOD, which Satan hath raised and wrought in him, by his *Deceit* in our first Parents; for which Abomination's Sake we must suffer Death, and undergo Corruption with our Bodies.

Thirdly, he should consider the *three horrible Chains* wherewith our Souls are fast bound during the Time of this earthly Life.—The *First* is the severe *Anger of GOD*, the *Abyss and dark World*, which is the *Centre, Root, or Constituent Principle* of the Soul's Life. The *Second* is the *Desire of the Devil* against the Soul, whereby he continually sifteth and tempteth it, and without Intermission striveth to throw it from the Truth of GOD into his own *evil Nature and Element, viz., into Pride, Covetousness, Envy and Anger*; and with his *Desire*, bloweth up and kindleth those *evil Properties* in the Soul, whereby its *Will* turneth away from GOD, and entereth into *Self*. The *Third and most hurtful Chain* of all, wherewith the poor Soul is tied, is the corrupt and altogether vain, earthly, and mortal *Flesh and Blood*, full of evil Desires and Inclinations.

Here he must consider, that he lieth *close Prisoner* with Soul and Body in the *Mire of Sins*, in the *Anger of GOD*, in the *Jaws of Hell*; that the *Anger of GOD* burneth in him in Soul and Body, and that he is that very loathsome *Keeper of Swine*, who hath spent and consumed his Father's *Inheritance*, namely,

the precious *Love* and *Mercy* of GOD, with the fatted *Swine* of the *Devil* in earthly Pleasures, and hath not kept the dear *Covenant* and *Atonement* of the innocent *Death* and *Passion* of *Jesus Christ*; which *Covenant* GOD of mere *Grace* hath given or put into our Humanity, and reconciled us in *Him*. He must also consider, that he hath totally forgotten the *Covenant* of holy *Baptism*, in which he had promised to be faithful and true to his *Saviour*, and so wholly defiled and obscured His *Righteousness* with *Sin*, (which *Righteousness* GOD had freely bestowed upon him in *Christ*), that he now standeth before the Face of GOD, with the fair Garment of *Christ's* Innocency which he hath defiled, as a *dirty, ragged, and patched Keeper* of *Swine*, that hath continually eaten the *Husks* of *Vanity* with the *Devil's* *Swine*, and is not worthy to be called a *Son of the Father*, and *Member of Christ*.

Fourthly, he should earnestly consider that *wrathful Death* awaiteth him every Hour and Moment, and will lay hold on him in his *Sins* in his Garment of a *Swine-herd*, and throw him into the Pit of *Hell* as a *Foresworn Person* and *Breaker of Faith*, who ought to be reserved in the dark Dungeon of Death to the *Judgment* of GOD.

Fifthly, he should consider the earnest and severe *Day* of GOD's *Final Judgment*, when he shall be presented living with his *Abominations* before GOD's *Tribunal*. That all those whom he hath here offended or injured by Words and Works, and caused to do Evil, (so that by his Instigation or Compulsion they also have committed Evil), shall come in against him, cursing him before the Eyes of *Christ* and of all holy Angels and Men. That there he shall stand in great *Shame* and *Ignominy*, and also in great *Terror* and *Desperation*, and that it shall forever grieve him to reflect that he hath trifled away so *glorious* and *eternal* a State of Salvation and Happiness for the Pleasure of so *short* a Time; and that he had not taken Care in that *short Time* to secure to himself a Share in the *Communion of the Saints*, and so to have enjoyed with them *eternal Light*, and *Divine Glory*.

Sixthly, he must consider that the Ungodly Man loseth his *noble Image*, GOD having created him in and for His *Image* or creaturely Representation, and getteth instead thereof a *deformed* or *monstrous Shape*, like a *hellish Worm* or *ugly Beast*. Wherein he is an Enemy to GOD, Heaven, and all Holy Angels and Men, and that his Communion is, and will be forever, with the *Devils* and *hellish Worms* in horrible *Darkness*.

Seventhly, he must earnestly consider the eternal *Punishment* and *Torture* of the *damned*; how that in eternal Horror they shall suffer *Torments* in their *Abominations* which they had com-

mitted here, and may never see the Land of the Saints to all Eternity, nor get any Ease or Refreshment, as appears by the Example of *Dives* the rich Man.

. All this a Man must earnestly and seriously consider, and remember also that GOD had originally created him in such a fair and glorious *Image*, even in *His own Likeness*, in which *He Himself* would dwell. That He created him out of His Goodness for Man's own eternal Bliss and Glory, to the end that he might dwell with the holy *Angels* and *Children of GOD* in great *Happiness, Power and Glory*; in the eternal *Light*; in the praiseful and melodious *Harmony* of the *Angelical and Divine Kingdom of Joy*. Where he should rejoice continually with the *Children of GOD* without Fear of any End. Where no *evil Thoughts* could touch him, neither *Care* nor *Trouble*, neither *Heat* nor *Cold*. Where no *Night* is known; where there is no *Day* or limited *Time* any more, but an *everlasting Blessedness*, wherein Soul and Body *tremble for Joy*. And where he himself should rejoice at the infinite Wonders and Virtues appearing in the Brightness of Colours, and the Variety of Splendour opened and displayed by the Omnipotent Powers and Glories of GOD, upon the new *Chrystalline Earth*, which shall be as *transparent Glass*. And that he doth so wilfully lose all this *eternal* Glory and Happiness for the sake of so short and poor a *Time*, which even in this State of *Vanity and Corruption*, in the evil Life of the voluptuous Flesh, is full of *Misery, Fear* and utter *Vexation*; and wherein it goeth with the wicked as with the righteous, as the one must die so must the other; only the Death of the Saints is an Entrance into the eternal *Rest*, while the Death of the wicked is an Introduction into the eternal *Anguish*.

Eighthly, he must consider the *Course of this World*, that all Things in it are but a *Play*, wherewith he spendeth his Time in such Unquietness; and that it goeth with the *Rich and Mighty* as with the *Poor* and the *Beggar*. That all of us equally live and move in the four Elements; and that the hard-earned Morsel of the *Poor* is as relishing and savoury to him in his *Labour*, as the Dainties of the *Rich* are to him in his *Cares*. Also, that all of us subsist by one Breath, and that the *rich* Man hath nothing but the *Pleasures of the Palate* and the *Lust of the Eye* for a little while, more than his poor Neighbour, for the End of both is the same. Yet for this short-lived *Lust's* Sake, many foolishly forego so inconceivable a Happiness, and bring themselves into so extreme and eternal Misery.

In the deep Consideration of these weighty Truths, Man shall come to *feel* in his *Heart and Mind*, especially if he at the same Time represent and set before his Eyes *his own End*, a hearty *sighing and longing* after the *Mercy* of GOD, and will begin to

bewail his committed Sins ; and to be sorry he hath spent his Days so ill, and not observed or considered, that he standeth in this World as in a *Field*, in the growing to be a *Fruit*, either in the *Love* or in the *Anger* of GOD. He will then first begin to find in himself that he hath not yet laboured at all in the *Vineyard* of *Christ*, but that he is a *dry fruitless Branch* of the *Vine*. And thus in many a one, whom the *Spirit of Christ* toucheth in such a Consideration, there ariseth abundant *Sorrow*, *Grief* of *Heart*, and *inward Lamentation* over the Days of his Wickedness which he hath spent in *Vanity*, without any working in the *Vineyard* of *Christ*.

Such a Man whom the *Spirit of Christ* thus bringeth into *Sorrow* and *Repentance*, so that his *Heart* is opened both to know and bewail his Sins, is very easily to be helped. He needeth but to draw to himself the *Promise* of *Christ*, viz., *That God willeth not the Death of a Sinner*, but that He wisheth them all to come unto Him, and He will refresh them ; and that *there is great Joy in Heaven for one Sinner that repenteth*. Let such a one but lay hold on the *Words* of *Christ*, and wrap himself up into His *Meritorious Passion* and *Death*.

But I will now speak to those, who feel indeed in themselves a *Desire to repent*, and yet cannot come to *acknowledge* and *bewail* their committed Sins. The *Flesh* saying continually to the Soul, *Stay a-while, it is well enough ; or it is Time enough To-morrow ;* and when To-morrow is come, then the *Flesh* saith again *To-morrow ;* the Soul in the meanwhile, sighing and fainting, conceiveth neither any true *Sorrow* for the Sins it hath committed, nor any *Comfort*. Unto such a one, I say, I will write a *Process* or *Way*, which I myself have gone, that he may know what he must do, and how it went with me, if peradventure he be inclined to enter into and pursue the same, and then he will come to understand what he shall find here afterwards written.

A Process of Repentance ; Or *Way* to *Conversion*.

WHEN any Man findeth in himself by the former or any other Considerations, pressed home upon his Mind and Conscience, a *Hunger*, or *Desire to repent*, and yet feeleth no true *Sorrow* in himself for his Sins which he hath committed, but only an *Hunger*, or *Desire* of such *Sorrow* ; so that the poor captive Soul con-

tinually *sigheth, feareth*, and must needs *acknowledge itself guilty* of Sins before the *Judgment* of GOD. Such a one, I say, can take no better Course than this, namely, to wrap up his *Senses, Mind, and Reason* together, and make to himself instantly, as soon as ever he perceiveth in himself the *Desire to repent*, a mighty strong *Purpose and Resolution* that he will *that very Hour, nay that Minute*, immediately enter into *Repentance*, and go forth from his wicked Way, and not at all regard the Power and Respect of the World. Yea, and if it should be required, would forsake and disesteem all Things for true *Repentance* sake; and never depart from that *Resolution* again, though he should be made the Fool and Scorn of all the World for 'it. But that with the full Bent and Strength of his Mind he will go forth from the Beauty and Pleasure of the World, and patiently enter into the *Passion and Death of Christ* in and under the *Cross*, and set all his Hope and Confidence upon the Life to come. That even *now* in Righteousness and Truth he will enter into the *Vineyard of Christ*, and do the Will of GOD. That in the *Spirit and Will of Christ* he will begin and finish all his Actions in this World, and for the sake of *Christ's Word and Promise*, which holds forth to us an *Heavenly Reward*, willingly take up and bear every Adversity and Cross, so that he may but be admitted into the *Communion or Fellowship* of the Children of *Christ*, and in the *Blood of the Lamb Jesus Christ* be incorporated and united unto His *Humanity*.

He must firmly imagine to himself, and wholly wrap up his Soul in this Persuasion, that in such his Purpose he *shall* obtain the *Love of GOD in Christ Jesus*, and that GOD will give unto him, according to His faithful Promise, that noble Pledge, the *Holy Ghost*, for an *Earnest*; that, in the *Humanity of Christ*, as to the *Heavenly Substance*, he shall be born again in himself, and that the *Spirit of Christ* will renew his Mind with His *Love and Power*, and strengthen his weak Faith. Also that in his *Divine Hunger* he *shall* get the *Flesh and Blood of Christ* for *Food and Drink*, in the Desire of his Soul, which hungereth and thirsteth after it *as its proper Nutriment*; and with the *Thirst* of the Soul drink the *Water of eternal Life* out of the sweet *Fountain* of *Jesus Christ*, as *Christ's* most true and steadfast Promise is.

He must also wholly and firmly imagine to himself, and set before him, the *great Love of God*. That *God willeth not the Death of a Sinner*, but that *he repent and believe*; that *Christ calleth* poor Sinners very kindly and graciously to Himself, and *will refresh* them; that '*God hath sent His Son into the World, to seek and save that which is lost,*' *viz.*, the poor Repentant and returning Sinner; and that for the poor Sinner's Sake

He hath given His Life unto Death, and died for him in our Humanity which He took upon Him.

Furthermore, he must firmly Persuade himself that GOD in *Christ Jesus* will much more readily hear him and receive him to Grace, than he will come ; and that GOD in the Love of *Christ*, in the most dear and precious Name JESUS, *cannot will any Evil*. That there is no *angry* Countenance at all in *this Name*, but that it is the *highest* and *deepest Love* and *Faithfulness*, the *greatest Sweetness* of the Deity, in the great Name JEHOVAH, which He hath manifested in our Humanity corrupted as it is, and perished as to the *Heavenly Part*, which in *Paradise* disappeared through Sin. And He was therefore moved in His *Heart* to flow into us with His *sweet Love*, that the *Anger* of His Father, which was kindled in us, might be quenched and turned into *Love* by it. All which was done for the poor Sinner's 'Sake, that he might obtain an open Gate of Grace again.

In this Consideration he must firmly imagine to himself that this very Hour and Instant he standeth before the Face of the *Holy Trinity*, and that GOD is really present within and without him, as the Holy Scripture witnesseth, saying, 'Am not I He 'that filleth all Things?' And in another Place, 'The Word is 'near thee, in thy Mouth, and in thy Heart.'—Also, 'We will 'come unto you, and make our Abode with you.' And, 'Behold, 'I am with you alway, even to the End of the World.' And again, 'The Kingdom of God is within you.'

Thus he must firmly know and believe, that inwardly he standeth really before the Face of *Jesus Christ*, even before the *Holy Deity*, on whom his Soul hath turned its Back ; and must resolve that he will this very Hour turn the Eyes and Desire of his Soul towards GOD again, and with the poor *lost* and *returning Son* come to the *Father*. He must, with the Eyes of his Mind cast down in Fear and deepest Humility, begin to *confess his Sins* and Unworthiness before the Face of GOD in Manner following.

A Short Form of *Confession* before the Face of GOD.

Everyone, as his Case and Necessity requireth, may order and enlarge this Confession as the Holy Ghost shall teach him. I will only set down a short Direction.

O THOU great unsearchable GOD, LORD of all Things; Thou, who in *Christ Jesus*, of great *Love* towards us, hath manifested thyself with thy *Holy Substance* in our Humanity: I, poor unworthy sinful Wretch, come before thy Presence, which thou hast manifested in the *Humanity of Jesus Christ*, though I am not worthy to lift up mine Eyes to thee, acknowledging and confessing before thee, that I am guilty of Unfaithfulness, and breaking off from thy great *Love* and *Grace*, which thou hast freely bestowed upon us. I have left the *Covenant*, which of mere *Grace* thou hast made with me in *Baptism*, in which thou didst receive me to be a Child and Heir of Eternal Life, and have brought my *Desire* into the Vanity of this World, and defiled my Soul therewith, and made it altogether *Bestial* and *Earthly*. So that my Soul knoweth not itself, because of the *Mire* of *Sin*; but accounteth itself a strange Child before thy Face, not worthy to desire thy *Grace*. I lie in the *Guilt* and *Filth* of *Sin*, and the Vanity of my corrupt *Flesh*, up to the very Lips of my Soul, and have but a *small Spark* of the *living Breath* left in me, which desireth thy *Grace*. I am dead in *Sin* and *Corruption*, so that in this woeful Condition I dare not lift up mine Eyes to thee.

O GOD in *Christ Jesus*, thou who for poor Sinners' Sakes *didst become Man* to help them, to thee I complain, to thee I have yet a *Spark of Refuge* in my Soul. I have not regarded thy purchased *Inheritance*, which thou hast purchased for us poor Men by thy bitter *Death*, but have made myself Partaker of the Heritage of Vanity, in the *Anger* of my Father in the Curse of the Earth, and am ensnared in *Sin*, and nearly dead as to thy Kingdom. I lie in Feebleness as to thy Strength, and the *wrathful Death* waiteth for me. The *Devil* hath poisoned me, so that I know not my Saviour: I am become a *wild Branch* on thy *Tree*, and have consumed mine *Inheritance* which is in thee, with the *Devil's Swine*. What shall I say before thee, who am not worthy of thy *Grace*? I lie in the *Sleep of Death* which hath captivated me, and am fast bound with *three strong Chains*. O

thou *Breaker-through-death*, assist me, I beseech thee, I cannot, I am able to do nothing! I am dead in myself, and have no Strength before thee, neither dare I for great Shame lift up mine Eyes unto thee. For I am the defiled *Keeper* of *Swine*, and have spent mine *Inheritance* with the false adulterous Whore of Vanity in the Lusts of the Flesh; I have sought *myself* in my own Lust, and not *thee*. Now in myself I am become a Fool; I am *naked* and *bare*; my *Shame* standeth before mine Eyes; I cannot hide it; thy Judgment waiteth for me. What shall I say before thee, who art the Judge of all the World? I have nothing to bring before thee.—Here I stand *naked* and *bare* in thy Presence, and fall down before thy Face bewailing my Misery, and fly to thy great Mercy, though I am not worthy of it; yet receive me but in *thy Death*, and let me but die from my Death in *thine*. Cast me down I pray thee to the Ground in my innate *Self*, and kill this *Self* of mine through *thy Death*, that I may live no more to *myself*, seeing I in *myself* work nothing but *Sin*. Therefore, I pray thee, cast down to the Ground this wicked *Beast* which is full of *false Deceit* and *Self-desire*, and deliver this poor Soul of mine from its heavy Bonds.

O merciful GOD, it is owing to thy Love and Long-suffering that I lie not already in Hell. I yield myself, with my whole *Will*, *Senses* and *Mind*, unto thy Grace, and fly to thy Mercy. I call upon thee through *thy Death*, from that small *Spark of Life* in me encompassed with *Death* and *Hell*, which open their Throat against me and would wholly swallow me up in *Death*; upon thee I call, who hast promised that *thou wilt not quench the smoking Flax*. I have no other Way to thee but by *thy own bitter Death and Passion*, because thou hast made our Death Life by thy *Humanity*, and broken the Chains of *Death*, and therefore I sink the Desire of my Soul down into *thy Death*, into the Gate of *thy Death* which thou hast broken open.

O thou great *Fountain* of the *Love* of GOD, I beseech thee, help me, that I may die from my Vanity and Sin in the *Death* of my Redeemer, *Jesus Christ*.

O thou *Breath* of the great *Love* of GOD, quicken I beseech thee my weak *Breath* in me, that it may begin to *Hunger* and *Thirst* after thee. O LORD *Jesus*, thou *sweet Strength*, I beseech thee give my Soul to *drink* of thy *Fountain* of Grace, thy *sweet Water* of eternal Life, that it may awake from *Death* and thirst after thee. O how extreme fainting I am for Want of thy Strength! O merciful GOD, do thou turn me I beseech thee, I cannot turn myself. O thou *Vanquisher* of *Death*, help me I pray thee to wrestle. How fast doth the Enemy hold me with his *three Chains*, and will not suffer the *Desire* of my Soul to

come before thee! I beseech thee come and take the *Desire* of my Soul into thyself. Be thou my drawing to the Father, and deliver me from the *Devil's* Bonds! Look not upon my *Deformity* in standing *naked* before thee, having lost thy Garment! I pray thee, do but thou clothe that Breath which yet liveth in me and panteth after thy Grace; and so shall I yet see thy *Salvation*.

O thou *deep Love*, I pray thee take the *Desire* of my Soul into thee: bring it forth out of the Bonds of *Death* through thy *Death*, in thy Resurrection, in thee. O quicken me in thy Strength, that my *Desire* and *Will* may begin to spring up and flourish anew. O thou *Vanquisher* of *Death* and of the *Wrath* of GOD, do thou overcome in me *Self*; break its Will and bruise my Soul, that it may fear before thee, and be ashamed of *its own* Will before thy *Judgment*, and that it may be ever obedient to thee as an *Instrument* of thine. Subdue it in the Bonds of *Death*; take away its Power, that it may will nothing without thee.

O GOD the *Holy Ghost* in *Christ* my Saviour, teach me, I pray thee, what I shall do, that I may turn to thee. O draw me in *Christ* to the Father, and help me, that now and from hence forward I may go forth from Sin and Vanity, and never any more enter into them again. Stir up in me a true Sorrow for the Sins I have committed. O keep me in thy Bonds, and let me not loose from thee, lest the *Devil* sift me in my wicked Flesh and Blood, and bring me again into the *Death of Death*. O enlighten thou my Spirit, that I may see the *Divine Path*, and walk in it continually. O take *that* away from me, which always turneth me away from thee; and give me *that* which always turneth me to thee: take me wholly from *myself*, and give me wholly to thyself. O let me begin nothing, let me will, think, and do nothing without thee. O LORD how long! Indeed I am not worthy of that which I desire of thee, I pray thee let the *Desire* of my Soul dwell but in the Gates of thy Courts; make it but a Servant of thy Servants. O preserve it from that horrible Pit, wherein there is no Comfort or Refreshment.

O GOD in *Christ Jesus*! I am blind in myself, and know not myself for Vanity. Thou art hidden from me in my Blindness, and yet thou art near unto me; but thy *Wrath* which my *Desire* hath awakened in me, hath made me dark. O take but the *Desire* of my Soul to thee? prove it, O LORD, and bruise it, that my Soul may obtain a Ray of thy sweet Grace.

I lie before thee as a dying Man, whose Life is passing from his Lips, as a *small Spark* going out; kindle it, O LORD, and raise up the Breath of my Soul before thee. LORD, I wait for

Thy Promise, which Thou hast made, saying, 'As I live, I will not 'the Death of a Sinner, but that he shall turn and live.' I sink myself down into the *Death of my Redeemer Jesus Christ*, and wait for thee, whose Word is Truth and Life. *Amen.*

In this, or the like Manner, everyone may *confess his Sins*, as he himself findeth on examining his Conscience, what Sins he hath brought his Soul into. Yet if his *Purpose* be *truly earnest*, to use a Form is needless, for the *Spirit of God*, which at that Instant is in the *Will of the Mind*, will itself make the Prayer for him, in his *Interior*. For it is the *Spirit of God* which in a true earnest *Desire* worketh *Repentance*, and *intercedeth for the Soul before GOD*, through the *Death of Christ*.

But I will not hide from the beloved Reader, who hath a *Christian Intent*, how it commonly useth to go with those who are in such a firm *Purpose* and *Resolution*. Though indeed it goeth otherwise with one than with another, according as his *Purpose* is more or less *earnest* and *strong*. For the *Spirit of GOD* is *not bound*, but useth divers Ways or Processes accordingly as he knoweth to be fittest for everyone. Yet a Soldier who hath been in the Wars can tell how to fight, and instruct another who may happen to be in the like Condition.

Now when such a Heart with *strong Resolution* and *Purpose* doth thus come before GOD, and enter into *Repentance*, it happeneth to it as to the *Canaanitish Woman*; that is, it seems as if GOD would not hear. *The Heart remaineth without Comfort*; its Sins, Follies, and Neglects, also present themselves before it, and make it *feel itself unworthy* of any. The Mind is as it were *speechless*; the Soul *groaneth* in the Deep; the Heart receiveth Nothing, nor can so much as pour forth its *Confession* before GOD; but it is as if the Heart and Soul were quite shut up. The Soul would fain go towards GOD, but the Flesh keepeth it Captive: The Devil too shutteth it up strongly, and representeth to it the Way of Vanity again, and tickleth it with the Lusts of the Flesh, and saith inwardly to it, 'Stay awhile; do this or that first; get 'a Sufficiency of Money or Goods beforehand, that thou mayest 'not stand in need of the World, and afterwards enter into 'Repentance and an holy Life; it will be Time enough then.'

O how many Hundreds perish in such a Beginning, if they go back again into Vanity; and become as young *Grafts* broken off with the Wind, or withered by the Heat!

Beloved Soul, mark: If thou wilt be a *Champion* in thy Saviour *Christ* against Death and Hell; and wouldst have thy *young Graft* grow, and become a *Tree* in the Kingdom of *Christ*, thou must go on, and stand fast in thy first *earnest Purpose*. It is as much as thy paternal Inheritance is worth, and thy Body

and Soul too, whether thou becomest an *Angel* in GOD, or a *Devil* in Hell. If thou wilt *be crowned*, thou must *fight*, thou must overcome in *Christ*, and not yield to the *Devil*. Thy *Purpose* must stand firm, thou must not prefer temporal Honour and Goods before it. When the Spirit of the Flesh saith, *Stay awhile, it is not convenient yet*; then the Soul must say, 'Now is the Time for me to go back again into my Native Country, out of which my Father *Adam* hath brought me. No Creature shall keep me back, and though thou earthly Body shouldest thereby decay and perish, yet I will now enter with my Will and whole Desire, into the Rose-Garden of my Redeemer *Jesus Christ*, through His Suffering and Death into Him, and in the Death of *Christ* subdue thee, thou earthly Body, that hath swallowed up my Pearl from me, which GOD gave to my Father *Adam* in Paradise. I will break the Will of thy Voluptuousness, which is in Vanity, and bind thee as a mad Dog, with the Chain of my earnest Purpose; and though thereby thou shouldest become a Fool in the Account of all Men, yet thou must and shalt obey the firm Resolve of my Soul. Nothing shall unloose thee from this Chain, but the temporal Death. Whereunto GOD and his Strength help me.'

A Short Direction

How the poor Soul must come before GOD again, and how it must fight for the noble Garland; what kind of Weapons it must use, if it will go to War against GOD's Anger, against the Devil, the World and Sin, against Flesh and Blood, against the Influence of the Stars and Elements, and all its other Enemies.

BELOVED Soul, there is *Earnestness* required to do this, and not a bare Recital of Words only! No, the *earnest resolved Will* must drive on this Work, else nothing will be effected. For if the Soul will obtain the *triumphal Garland* of *Christ* from the *Noble Sophia*, or *Divine Wisdom*, it must woo her for it in great Desire of Love. It must entreat her in her most *Holy Name* for it, and come before her in most *modest Humility*, and not like a *lustful Bull* or a *wanton Venus*. For so long as any are such, they must not seek these Things; for they shall not obtain them, and though something should be obtained by those who are in such an *impure State*, it would be no more than a *Glimpse* of the *true Glory*. But a *chaste* and *modest Mind*

may prevail so far as to have the Soul in its noble Image, which died in *Adam*, quickened in the *Heavenly Corporality* as to the *inward Ground*, and the precious *Garland* set upon it. Yet if this should come to pass, it is taken off again from the Soul, and laid by, as a *Crown* useth to be, after a *King* is once crowned with it ; it is then laid by and kept. So it cometh to pass also with the *Heavenly Garland* or *Gift*. It is taken from the Soul again, because the Soul is yet encompassed with the *House of Sin* ; so that it should unhappily fall again, its *Crown* might not be defiled. This is spoken plainly enough for the Children that know and have tried these Things : None of the wicked are worthy to know more about them.

The Process, or Way.

A MAN must bring a *serious Mind* to this Work. He must come before GOD with *sincere Earnestness*, *deep Humility*, and *hearty Sorrow for his Sins*, and with a *deliberate and firm Resolution*, not to enter any more into the old *Broad Way of Vanity*. And though the whole World should account him a Fool, and he should lose both Honour and Goods, nay, and the temporal Life also, for the Sake of his *new Choice*, yet he must resolve firmly to abide by it.

If ever he will obtain the *Love and Marriage* of the noble *Sophia*, he must make such a *Vow* as this in his *Purpose and Mind*. For *Christ* himself saith : ‘ He that forsaketh not Wife and Children, ‘ Brethren and Sisters, Money and Goods, and all that he hath, ‘ and even his earthly Life also, to follow me, is not worthy of ‘ me.’ Here *Christ* meaneth the *Mind* of the *Soul* ; so that if there were any Thing that would keep the *Mind* back from it, though it should have never so fair and glorious a Pretence or Show in this World, the *Mind* must not regard it at all, but rather part with it than with the *Love* of the *Noble Virgin Sophia*, in the *Bud and Blossom* of *Christ*, in His tender *Humanity* in us as to the *Heavenly Corporality*. For this is the *Flower in Sharon*, the *Rose* in the *Valley of Jericho*, wherewith *Solomon* delighted himself, and termed it his *dear Love*, his *chaste Virgin* which he loved ; as indeed all other Saints before and after him did ; whosoever obtained her, called her his *Pearl*.

After what Manner to pray for it, you may see by this short Direction following. The Work itself must be committed to the *Holy Ghost*, He formeth and frameth the Prayer for the Soul, in every Heart wherein He is sought.

The Prayer.

I A poor unworthy Creature, come before thee, O *great* and *Holy* GOD, and lift up mine Eyes to thee. Though I am not worthy, yet thy great Mercy, and thy faithful Promise in thy Word, have *now* encouraged me to lift the Eyes of the *Desire* of my Soul up to thee. For my Soul hath *now* laid hold on the Word of thy Promise, and received it into itself, and therewith cometh to thee. And though it is but a *strange Child* which *was* disobedient unto thee, yet *now* it desireth to be obedient; and doth *now* infold itself with its *Desire* into that *Word* which became *Man*, which became *Flesh and Blood*, and hath broken Sin and Death in my Humanity. Which hath changed the *Anger* of GOD into *Love* in the Soul, hath deprived *Death* of his Power, and *Hell* of its Victory over Soul and Body; and hath opened a *Gate* for my Soul to the clear Face of thy Strength and Power. O *Great* and most *Holy* GOD, I have brought the *Hunger and Desire* of my Soul into this most *Holy Word*, and now I come before thee, and in my *Hunger* call unto thee, Thou *living Fountain*, through thy *Word* which became *Flesh and Blood*. Thy *Word* being made the Life in our *Flesh*, I receive it firmly into the *Desire* of my Soul as my own Life; and I pierce into thee with the *Desire* of my Soul through the *Word* in the *Flesh* of *Christ*; through His holy conception in the *Virgin Mary*, His Incarnation, His Holy Nativity, His Baptism in *Jordan*, His Temptation in the Wilderness, where He overcame the Kingdom of the Devil and this World in the *Humanity*. Through all His Miracles, which He did on Earth; through His Reproach and Ignominy, His innocent *Death* and *Passion*, the Shedding of His Blood, wherein GOD's Anger in Soul and *Flesh* was drowned. Through His Rest in the Sepulchre, when He awaked our Father *Adam* out of his Sleep, who was fallen into a dead Sleep as to the Kingdom of Heaven. Through His love, which pierced through the *Anger* and destroyed *Hell* in the Soul. Through His Resurrection from the Dead, His Ascension, the sending of the *Holy Spirit* into our Soul and Spirit, and through all His Promises; one of which is 'that thou, O GOD the Father, wilt give the Holy Spirit to them 'that ask it, in the Name and through the Word which became 'Man.'

O thou Life of my *Flesh* and of my Soul in *Christ* my Brother, I beseech thee in the *Hunger* of my Soul, and entreat thee with all my Powers, though they be weak, to give me what thou hast promised me, and freely bestow upon me in my Saviour *Jesus*

Christ, His *Flesh* for *Food* and his *Blood* for *Drink*, to refresh my poor hungry Soul, that it may be quickened, and strengthened in the *Word* which became Man, by which it may long and hunger after thee aright.

O thou deepest Love in the most sweet Name JESUS, give thyself into the Desire of my Soul. For therefore thou hast moved thyself, and according to thy great Sweetness manifested thyself, in the Human Nature, and called us to thee: we *who hunger and thirst after thee*, and hast promised us *that thou wilt refresh us*. I now open the Lips of my Soul to thee, O thou sweet Truth; and though I am not worthy to desire it of thy Holiness, yet I come to thee through thy bitter *Passion* and *Death*: thou having sprinkled my Uncleaness with thy *Blood*, and sanctified me in thy *Humanity*, and made an open Gate for me through *thy Death*, to thy sweet Love in thy *Blood*. Through thy five holy Wounds, from which thou didst shed thy *Blood*, I bring the Desire of my Soul into thy Love.

O *Jesus Christ*, thou Son of GOD and Man, I pray thee receive into thyself thy purchased Inheritance, which thy Father hath given thee. I cry within me, that I may enter through thy holy *Blood* and *Death* into thee. Open thyself in me, that the Spirit of my Soul may reach thee, and receive thee into it. Lay hold on my Thirst in me with thy Thirst; bring thy Thirst after us Men, which thou hadst upon the Cross, into my Thirst, and give me thy *Blood* to drink in my Thirst. That my Death in me which holdeth me Captive, may be drowned in the *Blood* of thy Love, and that my extinguished or suppressed Image, which as to the Kingdom of Heaven disappeared in my Father *Adam* through Sin, may be made alive through thy powerful *Blood*, and my Soul clothed with it again as with the new Body which dwelleth in Heaven. In which Image thy holy Power and *Word* that became Man dwelleth, which is the *Temple of the Holy Spirit*, who dwelleth in us according to thy Promise, saying, 'we will come to you, and make our Abode with you.'

O thou great Love of *Jesus Christ*, I can do no more than sink my *Desire* into thee; thy *Word* which became Man, is Truth; since thou hast bidden me come, now I come. Be it unto me according to thy Word and Will. *Amen.*

A WARNING to the READER.

BELOVED Reader, out of Love to thee, I will not conceal from thee what is here earnestly signified to me. If thou lovest the *Vanity* of the *Flesh* still, and art not in an earnest Purpose on the Way to the *New Birth* of *Regeneration*, intending to become a *New Man*, then leave the above-written Words in these Prayers unnamed; else they will turn to a *Judgment* of GOD in thee. Thou must not take the holy Names in vain, thou art faithfully warned: They belong to the *Thirsty Soul*. But if thy Soul be in earnest, it shall find by Experience what Words they are.

A Direction,

How the Soul must meet its Beloved, when she knocketh in its Centre, or Closed Inner-Chamber.

BELOVED Soul, if thou wilt be earnest without Intermision; thou shalt certainly obtain the Favour of a *Kiss* from the *Noble Sophia* (or *Divine Wisdom*) in the Holy Name JESUS; for she standeth ever before the Door of the *Soul*, knocking, and warning the Sinner of his wicked Way. Now if he once thus desireth her Love, she is ready for him, and *kisseth* him with the Beams of her sweet Love, from whence the Heart receiveth Joy. But she doth not presently unite herself with the Soul, that is, she doth not presently awaken the *extinguished Heavenly Image* in herself, which disappeared in *Adam* in *Paradise*. No, there might be Danger to Man in that; for if *Adam* and *Lucifer* fell having it manifested in them, the same may easily happen to Man, who is still so strongly enthralled in *Vanity*.

The Bond of thy Promise must be firm and steadfast. Before she will *Crown* thee; thou must be tempted and tried: She taketh the Beams of her Love from thee again, to see whether thou wilt prove faithful; also she letteth thee stand as it were aloof, and answereth thee not so much as with one Look of her Love. For before she will *Crown* thee thou must be *judged*, that thou mayest Taste the bitter *Potion of Dregs*, which thou hast filled for thyself in thine Abominations. Thou must come before the Gates of *Hell*, first, and there show forth thy Victory for her in her Love, in that Strength, wherewith she upheld thee in Opposition to the *Devil's* malign Influence.

Christ was tempted in the Wilderness, and if thou wilt put on Him, thou must go *through* His whole Progress or Journey, even from His Incarnation to His Ascension. And though thou art not able, nor required to do that which He hath done; yet thou must enter wholly into His *Process*, and therein die continually from the Corruption of the Soul. For the *Virgin Sophia* espouseth not herself to the Soul, except in this Property which springeth up in the Soul through the *Death of Christ*, as a new Plant standing in Heaven. The *earthly Body* cannot comprehend her in his Lifetime, for it must first die from the corruptible Vanity; but the *Heavenly Image* which disappeared in *Adam*, viz., the true *Seed of the Woman* wherein GOD became Man, and into which He brought His living Seed, the *Heavenly Substantiality*, is capable of the *Pearl*, after the Manner wherein it came to pass in *Mary*, in the *End or Fulfilling* of the *Covenant*.

Therefore, take heed what thou doest; When thou hast made thy Promise, keep it; and then she will *crown* thee more readily than thou wouldst be *crowned*. But thou must be sure, when the Tempter cometh to thee with the Pleasure, Beauty, and Glory of the World, that thy Mind reject it and say, 'I must be a Servant' and not a Master in the Vineyard of Christ; I am but a Steward 'of God in and over all that I have, and I must do with it as his 'Word teacheth me; my Heart must sit down with the simple 'and lowly, in the Dust, and be always humble.' 'Whatsoever State and Condition thou art in, *Humility* must be in the Front, or else thou wilt not obtain the *noble Virgin* in *Marriage*. The free Will of thy Soul must stand the Brunt as a Champion; for if the *Devil* cannot prevail against the Soul with Vanity, nor catch it with that Bait, then he cometh with its *Unworthiness* and *Catalogue of Sins*. And there thou must fight hard, and the *Merits of Christ* must be set in the Front, or else the Creature cannot prevail against the *Devil*. For in this Conflict it goeth so terribly with many a poor Sinner, that *outward Reason* thicketh him to be distracted, or possessed by an *evil Spirit*. The *Devil* defendeth himself so horribly in some, especially if he hath had a great *Fort of Prey* in them, that he must be stoutly assaulted before he will depart and leave his *Castle*. In this kind of Combat *Heaven* and *Hell* are fighting one against the other.

Now if the Soul continue constant, and getteth the Victory over the *Devil* in *all* his Assaults, disesteeming all temporal Things for the Love of its *noble Sophia*, then the *precious Garland* will be set upon it for a Token or Ensign of Victory.

Here the *Virgin* (which manifesteth herself in the dear Name of JESUS CHRIST, the *Treader upon the Serpent*, *God's Anointed*) cometh to the Soul, and kisseth it with her sweetest,

Love in the *Essence* most inwardly, and impresseth her *Love* into its *Desire* for a Token of Victory. And here *Adam* in his *Heavenly Part* riseth again from *Death* in *Christ*. Of which I cannot write, for there is no Pen in this World that can express it! It is the *Wedding of the Lamb*, where the noble *Pearl* is sown with very great Triumph, though in the *Beginning* it be small, like a *Grain of Mustard-seed*, as *Christ* saith.

Now when the *Wedding* is over, the Soul must take heed that this *Pearl-Tree* or *Tree of Faith* spring and grow, as it hath promised the *Virgin*. For then the *Devil* will presently come with his furious Storm, the ungodly People, who will scoff at, contemn, and cry down this Way for *Madness*; and then a Man must enter into the Process of *Christ*, under his *Cross*. Here it will appear indeed and in Truth, what Sort of a *Christian* he is. For he must suffer himself to be proclaimed a *Fool* and ungodly *Wretch*; nay his greatest *Friends*, who favoured him, or flattered him in the Lusts of the Flesh, will now be his *Enemies*, and though they know not why, will hate him. Thus it is that *Christ* hideth his *Bride* wholly under the *Cross*, that she may not be known in this World; The *Devil* also striveth that these Children may be hidden from the World, lest haply many such *Branches* should grow in that Garden which he supposeth to be his.

This I have set down for the Information of the Christian-minded Reader, that he may know what to do, if the same should befall him.

A very earnest PRAYER in Temptation.

Against God's Anger in the Conscience, and also against Flesh and Blood, when the Temptation cometh to the Soul, and wrestleth with it.

MOST deep *Love* of *GOD* in *Christ Jesus*, leave me not in this Distress. I confess I am guilty of the Sins which now rise up in my *Mind* and *Conscience*; and if thou forsake me I must perish. But hast thou not promised me in thy Word, saying, *if a Mother could forget her Child*, which can hardly be, yet thou wilt not forget me? Thou hast set me as a *Sign* in thine Hands which were pierced through with sharp Nails, and in thy open

Side whence *Blood* and *Water* gushed out. Poor Wretch that I am, I am caught in thy *Anger*, and can in *my Ability* do nothing before thee; I sink myself down into *thy Wounds* and *Death*.

O great Mercy of GOD, I beseech thee deliver me from the Bonds of *Satan*. I have no Refuge in any Thing, but only in thy *Holy Wounds* and *Death*! Into thee I sink down in the *Anguish* of my *Conscience*, do with me what thou wilt. In thee I will now live or die, as pleaseth thee, let me but die and perish in *thy Death*; do but bury me into *thy Death*, that the *Anguish* of *Hell* may not touch me. How can I excuse myself before thee, that knowest my *Heart* and *Reins*, and settest my *Sins* before mine *Eyes*? I am guilty of them, and yield myself unto thy *Judgment*; accomplish thy *Judgment* upon me, *through the Death* of my *Redeemer Jesus Christ*.

I fly unto thee, thou righteous Judge, through the *Anguish* of my *Redeemer Jesus Christ*, when He did sweat the bloody Sweat on the *Mount of Olives* for my Sake, and was scourged by *Pontius Pilate* for me, and suffered a Crown of Thorns to be pressed upon His Head, so that His *Blood* came forth.

O righteous GOD, hast thou not set Him in my Stead? He was innocent, but I guilty, for whom He suffered, wherefore should I *despair* under thy *Wrath*? O blot out thy *Anger* in me through His *Anguish*, *Passion* and *Death*; I give myself wholly into His *Anguish*, *Passion* and *Death*; I will stand still in His *Anguish* and *Passion* before thee, do with me what thou pleasest, only let me not depart from His *Anguish*. Thou hast freely given me His *Anguish*, and drowned thy *Wrath* in Him: And though I have not accepted it, but am departed from Him and become faithless, yet thou hast given me this precious Pledge in my *Flesh* and *Blood*. For He hath taken my *Flesh* and *Soul* upon His *Heavenly Flesh* and *Blood*, and hast satisfied the *Anger* in my *Flesh* and *Soul* in Him, with His *heavenly Blood*. Therefore receive me now in His *Satisfaction*, and put His *Anguish*, *Passion* and *Death* in thy *Wrath*, which is kindled in me, and break thy *Judgment* in me in the *Blood* of His *Love*.

O great Love! in the *Blood* and *Death* of *Jesus Christ*, I beseech thee break the strong *Fort of Prey* which the *Devil* hath made and built up in me, where he resisteth me in the *Way* of thy *Grace*. Drive him out of me, that he may not overcome me; for no one living can stand in thy *Sight*, if thou withdraw thy Hand from him.

O come thou *Breaker-through* the *Anger* of GOD, destroy its Power, and help my poor Soul to fight and overcome it. O bring me into *Victory*, and uphold me in thee; break in Pieces its Seat in my *Vanity*, that is kindled in my *Soul* and *Flesh*.

O mortify the *Desire* of my Vanity in Flesh and Blood, which the *Devil* hath now kindled by his *false Desire*, by *hellish Anguish* and *Desperation*. O quench it with thy *Water of eternal Life*, and bring my *Anguish* forth though thy *Death*. I wholly sink myself down into thee; and though Soul and Body should this Hour faint and perish in thy *Wrath*, yet I will not let thee go. Though my Heart saith utterly, *No, No*, yet the *Desire* of my Soul shall hold fast on thy Truth, which neither *Death* nor the *Devil* shall take away from me. For the 'Blood of Jesus Christ' the Son of God cleanseth us from all our Sins.' This I lay hold on, and let the *Anger* of GOD do what it will with my Sin, and let the *Devil* roar over my Soul in his *Fort of Prey* which he hath made, as much as he will: Neither the *Devil*, *Death* nor *Hell*, shall pull me out of my *Saviour's Wounds*. Thou must at length be confounded in me, thou malicious *Devil*, and thy *Fort of Prey* must be forsaken, for I will drown it in the *Love* of *Jesus Christ*, and then dwell in it if thou canst. Amen.

An Information in Temptation.

BELOVED Reader, this is no *jesting Matter*; he that accounteth it so, hath not tried it, neither hath he yet passed the *Judgment*; but his *Conscience* is still *asleep*. And though it should be deferred to his latter Days, which is very dangerous, yet he must pass through this *Judgment*, or *fiery Trial*. Happy is he that passeth through it in the Time of his *Youth*, before the *Devil* buildeth his *Fort of Prey* strong; he may afterwards prove a *Labourer* in the *heavenly Vineyard*, and sow his *Seed* in the *Garden of Christ*; where he shall reap the *Fruit* in due Time. This *Judgment* continueth a long while upon many a poor Soul; several Years, if he doth not *earnestly* and *early* put on the *Armour of Christ*; but stayeth till the *Judgment of Tribulation* first drive him to *Repentance*. But to him that cometh of himself, of his own *earnest Purpose*, and endeavoureth to depart from his evil Ways, the Temptation or Trial will not be so *hard*, neither will it continue so *long*. Yet he must stand out *valiantly*, until Victory be gotten over the *Devil*; for he shall be *mightily assisted*, and all shall end in the *best* for him.—So that afterwards when the *Day breaketh* in his Soul, he turneth it to the great Praise and Glory of GOD, that his grand Enemy and Persecutor was overcome in the Conflict.

Short PRAYERS.

When the noble Sophia (or eternal Wisdom) kisseth the Soul with her Love, and offereth her Love to it.

O MOST gracious and deep Love of GOD in *Christ Jesus* ! I beseech thee grant me thy *Pearl*, impress it into my Soul, and take my Soul into thy Arms.

O thou sweet *Love* ! I confess I am *unclean* before thee. Take away my *Uncleanness* through thy *Death*, and carry the *Hunger* and *Thirst* of my Soul through thy *Death* in thy *Resurrection*, in thy *Triumph* ! Cast my whole *Selfhood* down to the Ground in thy *Death* ; take it *Captive*, and carry my *Hunger* through in thy *Hunger*.

O Highest *Love*, hast thou not appeared in me ? Stay in me, and inclose me in thee. Keep me in thee, so that I may not be able to depart from thee. Fill my *Hunger* with thy *Love*, feed my Soul with thy *Heavenly Substance*, give it thy *Blood* to drink, and water it with thy *Fountain*.

O great *Love* ! Awaken my *disappeared Image* in me, which as to the Kingdom of Heaven *disappeared* in my Father *Adam*. By that *Word* which awakened the same *Image* in the *Seed of the Woman in Mary*, quicken it, I beseech thee.

O thou *Life* and *Power* of the Deity, who hast *promised* us saying : 'We will come to you, and make our Abode in you.' O sweet *Love* ! I bring my *Desire* into this *Word* of thy *Promise*. Thou hast *promised* also, that thy *Father will give the Holy Spirit to those that ask him for it* ; therefore I now bring the *Desire* of my Soul into that thy *Promise*, and I receive thy *Word* into my *Hunger*. Increase thou in me my *Hunger* after thee. Strengthen me, O sweet *Love*, in thy *Strength* : Quicken me in thee, that my *Spirit* may taste thy *Sweetness*. O do thou believe by thy *Power* in me, for *without thee I can do nothing*.

O sweet *Love* ! I beseech thee through that *Love* wherewith thou didst overcome the *Anger* of GOD, and didst change it into *Love* and *Divine Joy* ; I pray thee, also change the *Anger* in my Soul by the same great *Love*, that I may become obedient unto thee, and that my Soul may love thee therein for ever. O change my *Will* into thy *Will*, bring thy *Obedience* into my *Disobedience*, that I may become obedient unto thee.

O great *Love* of *Jesus Christ*, I humbly fly to thee, bring the *Hunger* of my Soul into thy *Wounds*, from whence thou didst shed thy *Holy Blood*, and didst quench the *Anger* with *Love*. I

bring my *Hunger* into thy open Side, from whence came forth *Water and Blood*, and throw myself wholly into it; be thou mine and quicken me in thy *Life*, and let me not depart from thee.

O my noble *Vine*, I beseech thee give *Sap* to me thy *Branch*; that I may *bud* and *grow* in thy *Strength* and *Sap*, in thy *Essence*; beget in me *true Strength* by thy *Strength*.

O sweet *Love*, art thou not my *Light*? Enlighten thou my poor Soul in its close Prison, in *Flesh and Blood*. Bring it into the right Way. Destroy the *Will* of the *Devil*, and bring my Body through the whole Course of this World, through the Chamber of Death, into *thy Death* and *Rest*; that at the last Day it may arise in thee from *thy Death*, and live in thee forever. O teach me what I must do in thee: I beseech thee be thou my *willing, knowing, and doing*, and let me go no whither without thee. I yield myself wholly up to thee. *Amen.*

A PRAYER.

For obtaining the Divine Working, Protection, and Government; showing also how the Mind should work with and in God, in Christ the Tree of Life.

O THOU *Living Fountain*, in Thee I lift up the *Desire* of my Soul, and cry with my *Desire* to enter through the *Life* of my Saviour *Jesus Christ* into thee.

O thou *Life* and *Power* of GOD, awaken thyself in the *Hunger* of my Soul with thy *Desire* of *Love*, through the *Thirst* which *Jesus Christ* had upon the *Cross* after us Men, and carry my weak *Strength* through by thy mighty Hand in *thy Spirit*; be thou the *Working* and *Will* in me with thine own *Strength*. Blossom in the *Strength* of *Jesus Christ* in me, that I may bring forth Praise unto thee, the true Fruit of thy Kingdom. O let my *Heart* and *Desire* never depart from thee more.

But I swim in *Vanity*, in this Valley of Misery, in this outward *Earthly Flesh and Blood*. And my Soul and *noble Image*, which is according to thy Similitude, is encompassed with *Enemies* on every Side; with the *Desire* of the *Devil* against me, with the *Desire* of *Vanity* in *Flesh and Blood*; also with all the *Opposition* of *wicked Men* who know not thy Name. And I swim with my *outward Life* in the *Properties* of the *Stars* and *Elements*, having my *Enemies* lying in wait for me everywhere, *inwardly* and *outwardly*, together with *Death*, the Destroyer of this vain Life. I fly therefore to thee, O holy *Strength* of GOD, seeing thou hast

manifested thyself with thy *loving Mercy* in our Humanity, through thy holy Name *Jesus*, and hast also given it to be a Companion and Guide in us. I beseech thee let His *Angels* that minister to Him, attend upon the Souls of me and mine, and encamp themselves about us, and defend us from the *fiery Darts* of the *Desire* of that *Wicked One*, which he shooteth into us daily by the *Curse* of the *Anger* of GOD which is awakened in our Earthly Flesh. Keep back by thy Divine Strength the malignant Influence of the *Stars* in their Opposition; wherein the *Wicked Enemy* of Mankind mingleth himself with his *Desire* and *Imagination*, in order to *poison* us in Soul and Flesh, and to bring us into *false* and *evil Desires*, as also into *Infirmity* and *Misery*. Turn away these evil Influences by thy holy Power *Jesus* from our Souls and Spirits, that they may not touch us; and let thy good and holy *Angel* stand by us to turn away their noxious Effects from our *Bodies*.

O great *Love* and sweet *Strength Jesus*, thou *Fountain* of *Divine Sweetness*, flowing out of the great eternal Name JEHOVAH, I cry with the *Desire* of my Soul to come into thee. My Soul crieth to come into that *Spirit*, from which it was *breathed* into the Body, and which hath formed it in the *Likeness* of GOD. It desireth in its *Thirst* to get the sweet *Fountain* which springeth from JEHOVAH into itself, to *refresh* GOD's *Breath of Fire*, which itself is, that so the sweet *Love* of JESUS may rise in its *Breath of Fire*, through the *Fountain* JESUS springing out of JEHOVAH. That CHRIST the *Holy One* may be manifested and become *Man* in my *disappeared Image* of *Heavenly Spiritual Corporeality*, and that my poor Soul may receive its beloved *Bride* again into its Arms, with whom it may rejoice for ever.

O IMMANUEL! Thou *Wedding-Chamber*, *God* and *Man*, I yield myself up into the Arms of thy *Desire* towards us, *in* us; it is *Thyself* whom I desire. O blot out the *Anger* of thy Father with thy *Love* in me, and manifest thy *Strength* in my *Weakness*, that I may overcome and tame the *Evil* of *Flesh and Blood*, and serve thee in *Holiness* and *Righteousness*.

O thou great and most holy *Name* and *Majesty* of GOD, JEHOVAH, which hast *stirred* thyself with thy most *sweet Power* JESUS, in the *Limit* of the *Covenanted Promise* to our Father *Adam*, in the *Woman's Seed*; in the *Virgin Mary*, in our *disappeared Heavenly Humanity*, and brought the *Living Essentiality* of thy Holy Power in the *Virgin Wisdom* of GOD, into our Humanity, which was *extinguished* as to thee; and hast given it to us, to be our *Life*, *Regeneration*, and *Victory*; I entreat thee with all my *Strength*, beget a *new Holy Life* in me, by thy *sweet Power* JESUS, that I may be in thee and thou in me; that so

thy Kingdom may be made manifest in me, and the *Will* and *Conversation* of my Soul may be in *Heaven*.

O great and incomprehensible GOD, thou who fillest all Things, be thou my *Heaven* in which my *new Birth* in CHRIST JESUS may dwell: Let my *Spirit* be the stringed Instrument, Harmony, Sound, and Joy of thy *Holy Spirit*. Strike the Strings in me, in thy *Regenerate Image*, and carry through my Harmony into thy Divine Kingdom of Joy, in the great Love of GOD, in the *Wonders* of thy Glory and Majesty, in the *Communion* of the Holy Angelical Harmony. Build up the Holy City *Zion* in me, in which as *Children of Christ* we all live together in *one City*, which is *Christ* in us. Into thee I wholly plunge myself, do with me what thou pleasest. *Amen*.

A PRAYER.

To be used by a Soul in Tribulation under the Cross of Christ, when it is assaulted by its outward Enemies; who persecute and hate it for being in the Spirit of Christ, and slander and reproach it as an Evil-Doer.

PŌR Man that I am; I walk full of Anguish and Trouble in my Return towards my Native Country, from whence I wandered in *Adam*, and am going back again through the *Thistles* and *Thorns* of this troublesome *World*. O GOD my Father, the *Briars* tear me on every Side, and I am afflicted and despised by my *Enemies*. They scorn my Soul, and revile it as an *Evil Doer*, who hath broken Faith with them; they deride my walking towards thee, and account it *foolish*. They think I am *Senseless*, because I walk in this *Strait* and *Thorny Path*, and go not along with them in their *Hypocritical Broad Way*.

O LORD *Jesus Christ*; I fly to thee under the *Cross*; O dear *Immanuel*, receive me, and carry me into thyself, through the *Path* of thy Pilgrimage, in which thou didst walk in this *World*; namely through thy *Incarnation*, *Poverty*, *Reproach* and *Scorn*; also through thy *Anguish*, *Passion* and *Death*. Make me conformable unto thy *Example*; send thy good *Angel* along with me to show me the *Way* through the horrible *Thorny Wilderness* of this *World*. Assist me in my *Misery*; comfort me with that Comfort wherewith the *Angel* comforted thee in the Garden, when thou didst pray to thy Father, and didst sweat great Drops of Blood. Support me in my Anguish and Persecution, under the *Reproach* of the *Devils* and all wicked Men, who know not thee,

28 *The Way to Christ.*

and refuse to walk in thy Paths. O great *Love* of GOD, they know not thy Way, and do this in Blindness, through the Deceit of the *Devil*. Have Pity on them, and bring them out of their *Darkness* into thy *Light*, that they may learn to *know themselves*, and how they lie Captive in the *Filth* and *Mire* of the *Devil*, in a *dark Dungeon* fast bound with *three Chains*. O great GOD, have Mercy upon *Adam* and his Children, redeem them in *Christ the new Adam*.

I fly to thee, O *Christ*, GOD and Man, in this Pilgrimage and Journey which I must take through this *dark Valley*, despised and troubled on all Sides, and accounted an ungodly wicked Man. O LORD, it is thy *Judgment* upon me; that my *Sins* and *inbred Corruption* may be judged in this earthly Pilgrimage before thee, and I as a *Curse* be made an open Spectacle, on which thy *Anger* may satiate itself, and thereby may take the *eternal Reproach* away from me. It is the Token of thy *Love*; by which thou bringest me into the *Reproach*, *Anguish*, *Suffering* and *Death* of my *Saviour Jesus Christ*, that so I may die from *Vanity* and spring up in *His Spirit* with a *new Life*, through His *Reproach*, *Ignominy*, and *Death*.

I beseech thee, O *Christ*, thou *patient Lamb* of GOD, grant me *Patience* in this my *Way* of the *Cross*, through all thy *Anguish* and *Reproach*, thy *Death* and *Passion*, thy *Scorn* and *Contempt* upon the *Cross*, where thou wast despised in my Stead; and bring me therein, as a *patient Lamb* to thee, into thy Victory. Let me live *with thee in thee*: and do thou convert my Persecutors, who (unknown to themselves) by their Reproaching sacrifice my *Vanity* and *inbred Sins* before thy *Anger*. They know not what they do; they think they do me Harm, but they do me Good! They do that for me which I should do myself before thee. For I should daily lay open and acknowledge my *Shame* and *Vileness* before thee, and thereby *sink* myself down into the *Death* of thy *beloved Son*, that my *Shame* might die in his *Death*. But I being too negligent, weary, faint, and feeble, therefore thou usest these mine *Enemies* in thy *Anger*, to open and discover my *Vileness* before thee, which thy *Wrath* taketh hold of, and *sinketh* it down into the *Death* of thy *Saviour*.

O merciful GOD, my *vain Flesh* cannot know how well thou intendest towards me, when thou sufferest mine *Enemies* to take my *Vileness* from me, and sacrifice it before thee. My *Earthly Mind* supposeth that thou afflictest me for my Sins, and I am extremely perplexed at it; but thy *Spirit*, in my *inward New Man*, telleth me, that it is of thy *Love* towards me, and that thou intendest Good to me by it. When thou sufferest my *Enemies* to persecute me, it is best for me that they perform the Work in

my Stead, and unfold my *Sins* before thee in thy *Anger*, that it may swallow up the Guilt of them, so that they may not follow me into my *Native Country*. For mine *Enemies* are strong and mighty still in thy *Anger*, and therefore can do it better than I that am feeble and fainting already in the *Will of Vanity*. This thou knowest full well, O thou righteous GOD. I beseech thee therefore, O righteous GOD, since thou usest them as *Friends* to me, to do so good an Office for me, though my *Earthly Reason* knoweth it not, that thou wouldst make *them* also to understand and follow my Course, and send *them* such *Friends* in turn. But first bring them to the *Light*, that they may *know* thee, and give thee Thanks.

O merciful GOD in *Christ Jesus*, I beseech thee, out of thy deep Love towards us poor Men, which thou hast manifested in me, in the *hidden Man*, call us all in thee, to thee. O stir thyself in us yet once again in this last Trouble; thy *Anger* being kindled in us, do thou resist it, lest it swallow us up wholly both *Soul* and *Body*.

O thou *Dawning of the Day-spring* of GOD, break forth to the full! art thou not already risen? Manifest thy *holy City Zion*, thy *holy Jerusalem*, in us. O great GOD! I see thee in the Depth of thy *Power* and *Strength*. Awaken me wholly in thee, that I may be quickened in thee. Break off the *Tree* of thy *Anger* in us, and let thy *Love* spring forth and bud in us. O LORD, I lie down in thy Sight, and beseech thee not to rebuke us in thine *Anger*. Are we not thy Possession which thou hast purchased? Forgive all of us our *Sins*, and deliver us from the Evil of thy *Wrath*, and from the Malice and Envy of the *Devil*; and bring us under thy *Cross* in Patience into *Paradise* again. Amen.

Here followeth a Prayer or Dialogue between the poor Soul and the noble Virgin Sophia, in the inward Ground of Man, viz., between the Spirit of Christ in the New Birth, out of his Humanity in us, and the Soul. Showing how great a Joy there is in the heaven of the New Regenerate Man; and how lovingly and graciously the noble Sophia presenteth herself to her Bridegroom the Soul, when it entereth into Repentance, and how the Soul be-
haveth itself towards her, when she appeareth to it.

The Gates of the Paradisaical Garden of Roses.

*This is understood by none but the Children of Christ,
who have known it by Experience.*

WHEN Christ the Corner-stone stirreth Himself in the *extinguished Image* of Man, in his hearty *Conversion* and *Repentance*; then *Virgin Sophia* appeareth in the *stirring* of the *Spirit of Christ*, in the *extinguished Image*, in her *Virgin's Attire* before the Soul. At which the Soul is so amazed and astonished in its *Uncleanness*, that all its *Sins* immediately awake in it, and it *trembleth* before her. For then the *Judgment* passeth upon the *Sins* of the Soul, so that it even goeth back in its *Unworthiness*, being *ashamed* in the Presence of its *fair Love*, and entereth into *itself*, feeling and acknowledging itself utterly *unworthy* to receive such a *Jewel*. This is understood by those who are of our *Tribe*, and have *tasted* of this *Heavenly Gift*, and by none else. But the *Noble Sophia* draweth near in the *Essence* of the Soul, and *kisseth* it in friendly Manner, and *tinctureth* its *dark Fire* with her *Rays of Love*, and shineth through it with her bright and powerful *Influence*. Penetrated with the strong Sense and Feeling of which, the Soul skippeth in its Body for great *Joy*, and in the Strength of this *Virgin Love*, exulteth, and praiseth the great GOD, for his blessed Gift of *Grace*.

I will set down here a short Description how it is when the *Bride* thus embraceth the *Bridegroom*, for the Consideration of the Reader, who perhaps hath not yet been in this *Wedding-Chamber*. It may be, he will be desirous to follow us, and to enter into the *Inner-Choir*, where the Soul joineth Hands and danceth with *Sophia* or the *Divine Wisdom*.

*When that which is mentioned above cometh to pass, the
Soul rejoiceth in its Body, and saith,*

PRaise, Thanksgiving, Strength, Honour, and Glory, be to thee, O great GOD, in thy *Power* and *Sweetness*, for that thou hast redeemed me from the *Anguish* of the *Fiery Driver*. O thou *fair Love*! My Heart embraceth thee; where hast thou been so long? Methought I was in *Hell* in the *Anger* of GOD. O gracious *Love*! abide with me, I beseech thee, and be my Joy and Comfort. Lead me in the right Way.

I give myself up into thy *Love*. I am *dark* before thee, do thou enlighten me. O noble *Love*, give me thy *sweet Pearl*; put it I pray thee into me.

O great GOD in *Christ Jesus*, I praise and magnify thee now in thy Truth, in thy great Power and Glory, for that thou hast forgiven me my *Sins*, and filled me with thy *Strength*. I shout for Joy before thee in my *new Life*, and extol thee in thy *Firmament* of Heaven, which none can open but thy *Spirit* in thy Mercy. My Bones rejoice in thy *Strength*, and my Heart delighteth itself in thy *Love*. Thanks be to thee for ever, for that thou hast delivered me out of *Hell*, and turned *Death* into *Life* in me. O sweet *Love*! Let me not depart from thee again. Grant me thy *Garland of Pearl*, and abide in me. O be my own proper Possession, that I may rejoice in thee for ever.

Upon this, *Virgin Sophia* saith to the Soul,

MY noble *Bridegroom*, my *Strength* and *Power*, thou art a thousand Times welcome. Why hast thou forgotten me so long, that I have been constrained in great Grief to stand without the Door and knock? Have I not always called thee and entreated thee? But thou hast turned away thy Countenance from me, and thine Ears have declined my Entreaties. Thou couldst not see my *Light*, for thou didst walk in the *Valley of Darkness*. I was very near thee, and entreated thee continually, but thy *Sinfulness* held thee Captive in *Death*, so that thou knewest me not. I came to thee in great *Humility* and called thee, but thou wert rich in the Power of the *Anger* of GOD, and didst not regard my *Humility* and *Lowliness*. Thou hadst taken the *Devil* to be thy *Paramour*, who hath defiled thee thus, and built up his *Fort of Prey* in thee, and turned thee quite away from my *Love* and *Faith* into his *Hypocritical Kingdom of Falsehood*; wherein thou hast committed much *Sin* and *Wickedness*, and torn thy *Will* off from my *Love*. Thou hast broken the *Bond of Wedlock*, and set thy *Love* and *Affection* upon a *Stranger*, and suffered me thy *Bride*, whom GOD did give thee, to stand alone in the *extinguished Substance*, without the Power of thy *fiery Strength*. I could not be joyful without thy *fiery Strength*, for thou art my *Husband*; my shining *Brightness* is made manifest by thee. Thou canst manifest my hidden *Wonders* in thy *fiery Life*, and bring them into *Majesty*; and yet without me thou art but a *dark House*, wherein is nothing but *Anguish*, *Misery*, and horrible Torment.

O noble *Bridegroom*, stand still with thy Countenance towards me, and give me thy Rays of *Fire*. Bring thy *Desire* into me,

and *enkindle* me thereby, and then I will bring the Rays of my *Love*, from my *Meekness* into thy *fiery Essence*, and be united with thee for ever.

O my *Bridegroom*, how well am I, now I am in *Union* with thee? O *kiss* me with thy *Desire* in thy *Strength* and *Power*, and then I will show thee all my *Beauty*, and will rejoice and solace myself with thy sweet *Love* and shining *Brightness* in thy *fiery Life*. All the holy *Angels* rejoice with us, to see us *united* again. My dear *Love*, I now entreat thee to abide in my *Faith*, and do not turn thy *Face* away from me any more. Work thou thy *Wonders* in my *Love*, for which Purpose GOD hath created thee and brought thee into Being.

The Soul saith again to its noble Sophia, its Love, that is born again in it.

O MY noble *Pearl*, and opened *Flame* of *Light* in my anxious *fiery Life*, how thou *changest* me into thy *Joy*! O beautiful *Love*, I have broken my *Faith* with thee, in my Father *Adam*, and with my *fiery Strength* have turned myself to the *Pleasure* and *Vanity* of the *outward World*. I have fallen in *Love* with a *Stranger*, and had been constrained to walk in the *Valley* of *Darkness* in this *strange Love*, if thou hadst not come into the *House* of my *Misery*, in' thy great *Faithfulness*, by thy piercing through and destroying GOD's *Anger*, *Hell*, and dark *Death*, and restored thy *Meekness* and *Love* to my *fiery Life*.

O sweet *Love*; thou hast brought the *Water* of *eternal Life* out of the *Fountain* of GOD, with thee into me, and *refreshed* me in my great *Thirst*. I behold in thee the *Mercy* of GOD, which was hidden from me before by the *strange Love*. In thee I can *rejoice*; thou *changest* my *Anguish* of *Fire* into great *Joy* in me. O amiable *Love*, give me thy *Pearl*, that I may continue in this *Joy* for ever.

Upon this the noble Sophia answereth the Soul again, and saith,

M Y dear *Love* and faithful *Treasure*, thou highly rejoicest me in thy *Beginning*. I have indeed broken into thee through the deep *Gates* of GOD, through GOD's *Anger*, through *Hell* and *Death*, into the *House* of thy *Misery*; and have graciously bestowed my *Love* upon thee, and delivered thee from the *Chains* and *Bonds* wherewith thou wert fast bound. I have kept my *Faith* with thee, though thou hast not kept thine

with me. But thou desireth now an exceeding great Thing of me, which I cannot willingly trust in thy Hands.—Thou wouldest have my *Pearl* as thy *proper own*. Remember, I pray, O my beloved *Bridegroom*, that thou didst carelessly lose it before in *Adam*; and thou thyself standest yet in great Danger, and walkest in *two* dangerous Kingdoms. For in thy *Original Fire*, thou walkest in that Country wherein GOD calleth himself a *strong jealous God*, and a *consuming Fire*. The other Kingdom which thou walkest in, is the *outward World*, wherein thou dwellest in the vain corrupt *Flesh and Blood*, and where the *Pleasures of the World* and the *Assaults of the Devil* beset thee every Hour. Thou mayest perhaps in thy great *Joy* bring *Earthliness* again into my Beauty, and thereby *darken* my *Pearl*. Or thou mayest possibly grow *proud*, as *Lucifer* did, when he had the *Pearl* in his Possession, and so turn thyself away from the *Harmony* of GOD, as he did and then I must be deprived of my *Love* for ever afterwards.

No. I will keep my *Pearl* in myself, and dwell in the *Heaven* in thee, in thy *extinguished*, but now in me, *revived*, *Humanity*; and reserve my *Pearl* for *Paradise*, until thou puttest away this *Earthliness* from thee, and then I will give it thee to *possess*. But I will readily present to thee my *pleasant Countenance*, and the *sweet Rays* of the *Pearl*, during the Time of this *Earthly Life*. I will dwell with the *Pearl* itself in the *inner Choir*, and be thy faithful loving *Bride*. I cannot espouse myself with thy *Earthly Flesh*, for I am a *Heavenly Queen*, and my *Kingdom is not of this World*. Yet I will not cast thy *outward Life* away, but refresh it often with my *Rays of Love*; for thy *outward Humanity* shall return again. But I cannot admit to my Embraces the *Beast of Vanity*, neither did GOD create it in *Adam* with a Purpose to have it so *gross and earthly*. But in *Adam* thy *Desire*, through the Power of its strong Lust, formed this *Bestial Grossness* from and with all the *Essences of the awakened Vanity of the Earthly Property*, wherein *Heat and Cold, Pain and Enmity, Division and Corruption*, subsist.

Now, my dear *Love and Bridegroom*, do but yield thyself up into my *Will*; I will not forsake thee in this *Earthly Life* in thy Danger. Though the *Anger* of GOD should pass upon thee, so that thou shouldst grow *affrighted* and *disheartened*, or shouldst think that I had *deserted* thee, yet I will be with thee and preserve thee, for thou thyself knowest not what thine Office is. Thou must in this *Life's Time* *work and bear Fruit*. Thou art the *Root* of this *Pearl-Tree*; *Branches* must be produced out of thee, which must all be brought forth in *Anguish*. But I come forth together with thy *Branches* in their *Sap*, and produce *Fruit* upon thy

36. *The Way to Christ.*

takings, and all my *Doings*. Work thou so in me, that *P* may begin all Things to the Glory of thy Name, and accomplish them in Thy *Love* for the Good and Service of my Neighbour. Send thy *Holy Angel* along with me, to turn the Temptations of the *Devil* and *corrupt Nature* away from me. Preserve me from the Malice of *evil Men*, make all my *Enemies* reconcilable to me, and bring my *Mind* into thy *Vineyard*, that I may labour in my Office and Employment, and behave as thy obedient Servant therein. Bless me, and all that I am to go about and do this Day, with the Blessing of thy *Love* and *Mercy*. Continue thy *Grace* and *Love* in *Jesus Christ* upon me, and give me a Mind *cheerfully* to follow thy Leadings and execute thine Appointment. Let thy *Holy Spirit* guide me in my Beginning, and my Progress, on to my last End, and be the *Willing, Working, and Accomplishing* of all in me. *Amen.*

An Evening Prayer,

When we have finished our daily Employment, and are going to Rest.

I LIFT my *Heart* to thee, O GOD, thou *Fountain of Eternal Life*, and give thee Thanks through *Jesus Christ* thy Beloved Son, our *Lord* and *Saviour*, for having protected and preserved me this Day from all *Mischief* that might have befallen me. I commend to thy Disposal my *Condition* and *Employment*, together with the *Work* of my Hands, and humbly repose them on thee. So fill my Soul with thy Spirit, that neither that *Grand Enemy* the *Devil*, nor any other *evil Influence* or *Desire*, may find *Harbour* therein. Let my Mind only *delight* in thee in thy *Temple*, and let thy *good Angel* stay with me, that I may *rest* safely in thy *Power*, and under thy Protection. *Amen.*

Revelation xxi. 6. 'I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst, of the Fountain of the Water of Life freely. He that overcometh shall inherit All Things, and I will be his God, and he shall be my Son.'

THE
SECOND BOOK.

OF
TRUE RESIGNATION,
SHOWING

How Man must daily die to his own Will in Self; how he must bring his Desire into God, and what he should ask and desire of God. Likewise How he must spring up out of the dying sinful Man, with a new Mind and Will through the Spirit of Christ.

ALSO,
What the Old and New Man are, and what each of them is in Life, Will, and Practice.

Written in the German Language,

(Anno. 1622)

By JACOB BOEHME.

Matthew xvi. 24. Mark viii. 34. Luke ix. 23.
John xii. 26.

CHRIST saith, *He that will follow me, let him deny himself, and take up his Cross and follow me.*

Matthew xix. 27. Mark x. 28. Luke xviii. 28.

Peter saith to Christ, Behold, We have forsaken All, and followed thee.

OF TRUE RESIGNATION

Chapter I.

WE have a clear Example in *Lucifer*, and also in *Adam* the first Man, of what *Self* doth, when it getteth the *Light of Nature* to be *its own*, and may walk with the *Understanding* in *its own* Dominion. We see also in Men learned in Arts and Sciences, that when *they* get the *Light* of this *outward World* or *Nature* into the Possession of their *Reason*, nothing cometh of it but *Pride of themselves*. And yet all the World so vehemently desireth and seeketh after this *Light* as the *best Treasure*; and indeed it is the *best Treasure* this *World* affords, if it be rightly used.

2. But while *Self*, viz., *Reason*, is captivated and fast bound in a close, and strong Prison, that is to say, in the *Anger of GOD*, and in *Earthliness*; it is very dangerous for a Man to make Use of the *Light of Knowledge* in *Self*, as if it were in the Possession of *Self*.

3. For the *Wrath* of the Eternal and Temporal *Nature* will soon take Pleasure in it, and then *Self* and a Man's own *Reason*, will rise up in *Pride*, and depart from the true *resigned Humility* towards GOD, and will no longer eat of the *Fruit of Paradise*, but of the *Property of Self*, viz., of that Dominion of Life, wherein *Good* and *Evil* are mixed, as *Lucifer* and *Adam* did. Who both entered with the *Desire of Self* back again into the *Original*, out of which the *Creatures* were brought forth, and into the *Condition* of the *Creatures*; *Lucifer* into the *Centre* and *Wrathful Nature*, into the *Matrix* or Womb which bringeth forth *Fire*; and *Adam* into the *Earthly Nature*, into the *Matrix* of the *outward World*, viz., into the Lust after *Good* and *Evil*.

4. This happened to them both, because they had the *Light of Understanding* shining in *Self*, in which they could behold *themselves*, whereby the *Spirit of Self* went into the *Imagination*, (viz., into a *Desire* to get the *Centre*,) that they might exalt themselves in *Might*, *Power* and *Knowledge*. Now when *Lucifer* sought after the *Mother of Fire* in his *Centre*, and thought to reign there-with over the *Love of God*, and *all the Angels*; and when *Adam* also desired to try in the *Essence* what the *Mother* or *Root* was from whence *Evil* and *Good* did spring, and purposely brought his *Desire* thereinto in order to become *Knowing* and full of *Understanding* thereby: Both *Lucifer* and *Adam* were captivated in their *evil* or *false Desire* in the *Mother*, and broke off themselves from *Resignation* which proceeds from GOD, and so were caught

by the *Spirit* of the *Will*, by the *Desire* in the *Mother*. Which *Desire* immediately got the *Dominion* in *Nature*; and so *Lucifer* stuck fast in the *wrathful Source* of *Fire*, and that *Fire* became *manifest* in the *Spirit* of his *Will*, whereby the *Creature* in its *Desire* became an *Enemy* to the *Love* and *Meekness* of *GOD*.

5. *Adam* in like Manner, was immediately caught by the *earthly Mother*, which is *Evil* and *Good*, created out of the *Love* and *Anger* of *GOD* and compacted into *one Substance*. Whereupon the *earthly Property* instantly got the *Dominion* in *Adam*, and from thence *Heat* and *Cold*, *Envy* and *Anger*, and all *Malice* and *Contrariety* to *God* became *manifest*, and bore *Rule* in him.

6. But if they had not brought the *Light of Knowledge* into *Self*, then the *Glass* of the *Knowledge* of the *Centre* and of the *Original* of the *Creature*, viz., of the *Power* which it had in *itself*, had not been *manifested*, from whence the *Imagination* and *Lust* did arise.

7. As also we often see at this *Day* how the same *Error* bringeth *Danger* upon the *enlightened Children of God*; in whom when the *Sun* of the great *Presence* of *GOD'S Holiness* shineth, by which the *Life* passeth into *Triumph*, and *Reason* then beholdeth itself therein as in a *Glass*, and the *Will* goeth on in *Self*, in *its own* searching, and will try what the *Centre* is out of which the *Light* shineth, and will of *its own* Motion and *Strength* force itself into it, how that from thence arise abominable *Pride* and *Self Love*; so that its (the *Creature's*) own *Reason*, which is but a *Mirror* or *Glass* of the *eternal Wisdom*, supposeth *itself* to be *greater* than it is; and then whatsoever it doth, it thinketh *GOD'S Will* doth *in* and *by* it and that it is a *Prophet*. Though it is moved only by *itself*, and goeth on in *its own Desire*; in which the *Centre* of *Nature* presently riseth up and entereth into that *False Desire* of *Self* against *God*, and so the *Will* entereth into *Self-conceit* and *Exaltation*.

8. Then the *Subtle Devil* insinuateth himself into the *Creature*, and sifteth the *Centre* of *Nature*, and bringeth *evil* or *false Desires* into it, so that a *Man* becomes as it were *drunken* in *Self*; and still persuades himself that he is driven by *GOD*; by which means the *good Beginning*, wherein the *Divine Light* shone in *Nature*, cometh to be spoiled, and so the *Light of God* departeth from him.

9. Yet the *outward Light* of the *outward Nature* still remaineth shining in the *Creature*. For its own *Self* throweth itself thereinto, and supposeth that it is the *first Light of God*; but it is not so. And into this *Self-Exaltation* in the *Light* of its *outward Reason* the *Devil* throweth himself again, (though in the *first Light* which was *Divine*, he was forced to depart), returning with

a *Seven-fold Desire*, of which *Christ* spake, saying, 'When the 'Unclean Spirit departeth out of a Man, he wandereth through 'dry Places seeking rest, and findeth none; and then he taketh 'to himself seven Spirits worse than himself, and returneth to 'his first House; and finding it swept and garnished, he dwelleth 'therein, and so it is worse with that Man than it was before.'

10. This *House* that is thus *swept and garnished*, is the *Light of Reason in Self*. For if a Man bringeth his *Desire and Will* into GOD, and goeth on in Abstinence from *this wicked Life*, and heartily *desireth the Love of God*, then *that Love* will manifest *itself* to him with its most friendly and cheerful Countenance, by which the *outward Light* also is kindled. For where the *Light of God* is kindled, there *all* will be *Light*; the *Devil* cannot stay there, but must depart thence; and then he searcheth through the *Mother of the Original of Life, viz., the Centre*, but it is become a *dry feeble Place*. For the *Anger of GOD, viz., the Centre of Nature*, is in *its own Property* altogether *feeble, barren, and dry*, and cannot get the *Dominion in its own wrathful Principle*. *Satan* searcheth through these Places to find an *open Gate* to enter with *his Desire*, and so to *sift* the Soul that it might come to *exalt itself*.

11. And now if the *Spirit of the Will of the Creature* throweth itself with the *Light of Reason* into the *Centre, viz., into Self*, and entereth into *Self-Exaltation*, then it goeth forth again from the *Light of God*, and presently the *Devil* findeth an *open Gate* for him to enter in at, and a *garnished House* to dwell in, *viz., the Light of Reason*. Then he taketh to himself the *seven Forms of the Property of Life in Self, viz., the Flatterers* which are departed from GOD into *Self*: And there he entereth and putteth his *Desire* into the Lust of *Self* and *evil Imaginations*, wherein the *Spirit of the Will* beholdeth itself in the *Forms of the Properties of Life* in the *outward Light*, and then the Man sinketh into *himself* as if he were *drunk*, and the *Stars* lay hold on him, and bring their strong Influences into him, (*into outward Reason*) that he might seek the *Wonders of GOD there*, that so *they* may manifest themselves therein. For *all Creatures groan and long after God*, and though the *Stars* cannot apprehend the *Spirit of God*, yet they had rather have a *House of Light* wherein they may rejoice, than a *House shut up* wherein they can have no Rest.

• 12. Thus such a Man goeth on as if he were drunk, in the *Light of the outward Reason*, which is called the *Stars*, and apprehendeth great and wonderful Things, and hath a continual Guide, therein. And then the *Devil* presently watcheth to see if any *Gate* standeth open for him, through which he may kindle the *Centre of Life*, that so the *Spirit of the Will* may mount aloft in *Pride, Self-*

Conceit, or Covetousness; (from whence *Self-Arrogancy* ariseth, the *Will of Reason* desiring to be *honoured*;) for it supposeth it hath attained the Sum of all Happiness, when it hath gotten the *Light of Reason*, and can judge the *House of hidden Mysteries* that is shut up; which nevertheless GOD can easily unlock. The deluded Man thereupon supposeth that now he hath reached the *Mark*, and that *Honour* is due to him, because he hath gotten the *Understanding of Reason*, and never considereth that the *Devil* maketh himself merry with *his Desire* in his *seven Forms of Life* of the *Centre of Nature*, nor what abominable Error he setteth up.

13. From *this Understanding of Reason* false *Babel* is brought forth in the *Christian Church* on Earth, where Men rule and teach by the *Conclusions of Reason*, and have set the *Child*, which is drunk in its own *Pride* and *Self-Desire* as a *fair Virgin* upon the Throne.

14. But the *Devil* is entered into its *seven Forms of Life* of the *Centre, viz.*, into its own *Self-conceited Reason*, and continually bringeth *his Desire* into this trimmed Virgin, which the *Stars* receive. He is her *Beast* on which she *rideth*, well adorned with her own Powers of Life, as may be seen in the *Revelation of St. John*. Thus hath this *Child of Self* taken into its Possession the *outward Glance of Divine Holiness, viz.*, the *Light of Reason*, and supposeth itself to be the *fair Child* in the House, though the *Devil* hath his Lodging within it all the while.

15. And thus it is with all those that have been *once enlightened* by GOD, and afterwards go forth again from *true Resignation*, and wean themselves from the pure Milk of their Mother, *viz.*, *true Humility*.

Chapter II.

HERE *Reason* will object and say, 'Is it not right for a Man to attain the Light of GOD, and also the Light of the outward Nature and Reason, that he may be able to order his Life wisely, as the Scripture directeth?'

2. Yes, it is *very right*; nothing can be more *profitable* to a Man, neither is he Capable of any Thing better; nay, it is a *Treasure above all Earthly Treasures* for a Man to have the *Light of God* and of *Time*, for it is the *Eye of Time* and of *Eternity*.

3. But mark, how thou oughtest to use it; when the *Light of God* first manifesteth itself in the Soul, it shineth forth as Light

from a Candle, and *kindleth* the *outward Light* of *Reason* immediately ; yet it *yieldeth* not itself *wholly* up to *Reason*, so as to be under the *Dominion* of the *outward Man*. No, the *outward Man* beholdeth *himself* in *this through-shining Lustre*, as he doth his Likeness in a Looking-Glass ; whereby he presently learneth to *know himself* ; which is good and profitable for him.

4. Now when he doth so, *Reason*, which is the *Creaturely Self*, cannot do better than to behold itself in the *Self* of the *Creature*, and not enter with the *Will* of the *Desire* into the *Centre* in seeking *itself*. If it doth, it breaketh itself off from the *Substance* of GOD, (which riseth together with the *Light* of GOD, of which the Soul ought to *eat*, and *refresh itself* therewith,) and *eateth* of the *outward Substance* and *Light*, and thereby draweth the *Venom* into itself again.

5. The *Will* of the Creature ought to *sink wholly* into itself with *all* its *Reason* and *Desire*, accounting itself an unworthy Child that is no whit worthy of this so high a *Grace* ; nor should it *arrogate* any *Knowledge* or *Understanding* to *itself*, or *desire* of GOD to have any *Understanding* in its *Creaturely Self* ; but sincerely and simply *sink* down into the *Grace* and *Love* of GOD in *Christ Jesus*, and desire to be as it were *dead to itself* and *its own Reason*, in the *Divine Life*, and wholly *resign* itself to the *Spirit* of GOD in *Love*, that He may do how and what he will with it, as with His own Instrument.

6. Its own *Reason* ought not to enter upon any *Speculation* in *Divine* or in the *Ground* of *human* Matters ; nor to *will* and *desire* any thing but the *Grace* of GOD in *Christ*. And as a Child continually longeth after the Breasts of the Mother, so must its *Hunger* be continually entering into the *Love* of GOD, and not suffer itself to be broken off from that *Hunger* by any Means. When the *outward Reason* triumpheth in the *Light*, saying, *I have the true Child*, then the *Will* of the *Desire* must *bow* itself down to the Earth, and bring itself into the *deepest Humility* and *most simple Ignorance*, and say, 'Thou art foolish, and hast nothing but the Grace of God.' Thou must wrap thyself up in *that Belief* with great *Humility*, and become *nothing* at all *in thyself*, and neither know nor love *thyself*. All that thou hast, or is in thee, must esteem itself as *nothing* but a *mere Instrument* of GOD ; and thou must bring thy *Desire* only into GOD's *Mercy*, and go forth from all *thy own* knowing and willing ; and esteem it as nothing at all, nor ever entertain any *Will* to enter into it again.

7. As soon as this is done, the *natural Will* becometh *weak* and *faint*, and then the *Devil* is not able to *sift* it thus any more with his *evil Desire*, for the Places of his *Rest* become very *power-*

less, barren and dry; and then the *Holy Spirit* proceeding from GOD, taketh Possession of the *Forms of Life*: And maketh His *Dominion* prevail. He kindleth the *Forms of Life* with His *Flames of Love*, and then the *high Knowledge* of the *Centre of all Things* ariseth, according to the *inward and outward Constellation* or *astral Complexion* of the *Creature*, in a very subtle drying *Fire*, attended with great *Delight*. Whereupon the *humbled Soul* presently desires to *sink down* into *that Light*, and esteems *itself* to be *nothing*, and quite unworthy of it.

8. And thus *its own Desire* pierceth into that *Nothing*, (*viz., into that wherein God createth*) and doth what GOD will therein, and the *Spirit of God* springeth forth through the *Desire* of the *resigned Humility*; and so the *human Self* immediately followeth the *Spirit of God* in *trembling and humble Joy*; and thus it may behold what is in *Time* and *Eternity*, for *All* is present before it.

9. When the *Spirit of God riseth up* as a *Fire and Flame of Love*, then the *Spirit of the Soul descendeth*, and saith, 'Lord, 'Glory be to thy Name, not to me; thou art able to take to thyself *Virtue, Power, Strength, Wisdom, and Knowledge*; do as 'thou wilt, I can do nothing, I know nothing; I will go no 'whither but whither thou ledest me as thy *Instrument*; do 'thou in me and with me what thou wilt.'

10. In such an *humble and total Resignation* the *Spark of Divine Power* falleth into the *Centre of the Forms of Life*, as a *Spark* into *Tinder*, and *kindleth it, viz., the Fire of the Soul*, which *Adam* made to be a *dark Coal* in himself, so that it *glimmereth*. And when the *Light of Divine Power* hath *kindled* itself therein, the *Creature* must go on as an *Instrument of GOD'S Spirit*, and speak what the *Spirit of GOD* dictateth to it; and then it is no more in *its own proper Possession*, but is the *Instrument of GOD*.

11. But the *Will* of the *Soul* must *without ceasing*, in this *fiery-driving, sink into nothing, viz., into the deepest Humility* in the sight of *GOD*. For no sooner doth the *Will* of the *Soul* in the *least Measure* go on in *its own Speculation* or *Searching*, but *Lucifer* layeth hold of it in the *Centre of the Forms of Life*, and *sifteth* it, so that it entereth into *Self*. It must therefore *continue close to resigned Humility*, as a *Well* doth to its *Spring*, and must *suck and drink* of *GOD'S Fountain*, and not depart from the *Ways of GOD* at all.

12. For as soon as the *Soul eateth of Self*, and of the *Light of outward Reason*, it goeth on in *its own Opinion*; and then its *Doings*, which it sets forth for *Divine*, are but from the *outward Constellation*, or *Influence* of the *Stars*, which presently layeth hold on the *Soul*, and maketh it *dry*. And then the *Soul* goeth on in *Errors*, till it yield itself up again into *Resignation*, and

acknowledging itself *anew* to be a *defiled Child*, resisteth *Reason*, and so getteth the *Love* of GOD again. Which is harder to do in that Case than it was *at first* ; for the *Devil* bringeth in *strong Doubts* now, and will not easily leave his *Fort of Prey*.

13. This may be seen clearly in the *Saints* of GOD from the Beginning of the World. For many who have been driven by the *Spirit* of GOD, have yet oftentimes departed from *Resignation* into *Self*, viz., into *their own Reason* and *Will*, in which *Satan* hath cast them into *Sins*, and into the *Anger* of GOD ; as appeareth by *David* and *Solomon*, also by the *Patriarchs*, *Prophets*, and *Apostles* ; who have oftentimes committed *great Errors* when they have departed from *Resignation* into *Self*, viz., into *their own Reason* and *Lust*.

14. Therefore, it is necessary for the *Children of God* to know how to behave themselves when they will learn the Way of God. They must beat down and cast away their very *Thoughts* ; and desire nothing, nor have the *least Will* to learn any Thing, unless they find themselves to be in *true Resignation* ; so that *God's Spirit* leadeth, teacheth, and guideth *Man's Spirit* and that the human *Will* which is attached to *itself*, be wholly broken off from *its own Lust*, and resigned to GOD.

15. All *Speculation* in the *Wonders* of GOD is very dangerous, for the *Spirit* of the *Will* may soon be *captivated* therewith, unless the *Spirit* of the *Will* goeth or walketh after the *Spirit of God*, and then it hath Power in the *resigned Humility* to behold the *Wonders* of GOD.

16. I do not say that a Man should search and learn nothing in *natural Arts* and *Sciences* ; no ; such Knowledge is useful to him ; but a Man must not begin with *his own Reason*. Man ought not only to govern his Life by the *Light* of *outward Reason*, which is good in itself, but should sink with *that Light* into the *deepest Humility* before GOD, and set the *Spirit* and *Will* of GOD foremost in all his searching, so that the *Light* of *Reason* may see and know Things through the *Light* of GOD. And though *Reason* may be very wise in its own Sphere, and help a Man to much Knowledge, yet must it not arrogate such *Wisdom* and *Knowledge* to *itself* as if they were in *its own Possession*, but give the Glory thereof to GOD, to whom alone all *Wisdom* and *Knowledge* belong.

17. For the *more deeply Reason* sinketh itself down into *simple Humility* in the Sight of GOD, and the *more unworthy* it accounts itself in His Sight ; the *more truly* it dieth from *Self-desire*, and the *more thoroughly* the *Spirit of God* penetrateth it, and bringeth it into the *Highest Knowledge*, so that at length it may come to behold the *great Mysteries* and *Wonders* of GOD. For the *Spirit of God* worketh only in *resigned Humility*, in *that* which neither

seeketh nor desireth itself. The *Spirit of God* taketh hold of whatsoever *desireth* to be *simple* and *lowly* before Him, and bringeth it into His *Wonders*; He hath *Pleasure* only in those that *fear* and *bow themselves* before Him.

18. For GOD hath not created us for *ourselves* only, but to be *Instruments* of His *Wonders*, by which He desireth to *manifest* his *Wonders*. The *resigned Will* trusteth GOD, and expecteth *all good* from Him alone; but *Self-Will* ruleth *itself*, for it is broken off from GOD. *All that Self-Will doth is Sin, and against GOD*; for it is gone out of *that Order* wherein He created it, into *Disobedience*, and desireth to be *its own Lord and Master*.

19. When a Man's *own Will* dieth from *itself*, then it is free from *Sin*, for it *desireth* nothing but that which GOD desireth of His *Creature*; it *desireth* only to do that for which GOD hath created it; and that which GOD will do by it; and though it is and must be the *Doing*, yet it is but the *Instrument* of the *Doing*, by which GOD doth what He will.

20. For this is the *true Faith* in Man, *viz.*, to *die from himself*; that is, from *his own Desire*; and in all his Undertakings and Designs to bring his *Desire* into the *Will* of GOD, and *arrogate* the doing of nothing to *himself*, but esteem himself in *all* his doings to be but a *Servant* or *Minister* of GOD, and to think that *all* he doth and undertaketh, is *for GOD*. For in *such a Disposition* the *Spirit of God* leadeth him into true *Uprightness* and *Faithfulness* towards his *Neighbour*. For he thinketh thus with himself, 'I do my Work not for myself, but for God, who hath called 'and appointed me to do it; I am but a *Servant* in His *Vine-yard*.' He listeneth continually after the Voice of his *Master*, who *within* him commandeth him what he shall do. The *Lord speaketh* in him, and biddeth him do what He would have to be done by him.

21. But *Self* doth what *outward Reason* from the *Stars* commandeth, into which *Reason* the *Devil* flieth with *his Desire*. *All whatever Self doth is without the Will of God*, and is done altogether in the *Phantasy*, that the *Anger* of GOD may accomplish its *Pastime* therewith.

22. *No work done without the Will of God can reach the Kingdom of God*; it is all but an *unprofitable Imagery*, or *self-wrought Work*, in this great Agitation of Mankind. For *Nothing is pleasing to God, but what He Himself doth by the Will, as his Instrument*. For there is but *One only God* in the *Essence* of all *Essences*, and all *That* which *worketh with Him* in that *Essence*, is *one Spirit with Him*; but that which *worketh in itself*, in *its own Will*, is in *itself* only and not in *His Dominion*. It is indeed under that *universal Dominion* of Nature, whereby He holdeth

subject to Him every Life *evil* and *good*, but not under that *special Divine Government* in *Himself*, which comprehendeth the *Good* only. 'Nothing is Divine, which walketh and worketh not in 'the Will of God.'

23. *Christ* saith, 'Every Plant which my Heavenly Father hath 'not planted, shall be rooted out and burned in the Fire.' All the *Works* of Man which he hath wrought *without* the *Will* of GOD, shall be *burnt up* in the *last Fire* and given to the *Wrath* of GOD, *viz.*, to the *Pit of Darkness*, to *recreate* itself withal. For *Christ* saith, 'He that is not with me is against me, and he that 'gathereth not with me scattereth.' Whosoever *worketh*, and doth it not in a *resigned Will* with Confidence in GOD, doth but make desolate and *scatter*; it is not acceptable to GOD. For nothing is *pleasing* to Him but that which He Willeth with His *Spirit*, and doth by *His own Instrument*.

24. Therefore, whatsoever is done by the Conclusions of *human Self*, in Matters of *Religion*, is a *mere Fiction*. It is *Babel*, and but a *Work* of the *Stars*, and of the *outward World*, and not acknowledged by GOD to be *His Work*. It is only the *Play* of the *wrestling Wheel* of *Nature*, wherein *Good* and *Evil* wrestle one with the other; what the one *buildeth* the other *destroyeth*. And this is the great Misery of the *vain Turmoils* of Men, the Issue whereof must be left to the *Judgment* of GOD.

25. Whosoever therefore *stirreth* or *laboureth much* in such *Turmoil*, *worketh* but for the *Judgment* of GOD; for no whit of it is *perfect* and *permanent*. It must *all* be *separated* in the *Putrefaction*. For that which is wrought in the *Anger* of GOD will be *received* thereby, and kept in the *Mystery* of *its Desire* to the Day of GOD's *Judgment*, when *Evil* and *Good* shall be *severed*.

26. But if a Man turn and go forth from *himself*, and enter into the *Will* of *God*, then also that *Good* which hath been *wrought* in and by him, shall be freed from the *Evil* which he hath *wrought*. As *Isaiah* saith, 'though your Sins be as red as Scarlet, yet if ye 'turn and repent, they shall become as Wool, yea, as white as 'Snow.' For the *Evil* shall be swallowed up in the *Wrath* of GOD into *Death*, and the *Good* shall spring forth, as a *Sprout*, out of the wild *Earth*.

Chapter III.

WHOSOEVER therefore intendeth to do any *good* and *perfect Work*, wherein he hopeth *eternally to rejoice*. let him *depart from himself*, viz., from his own *Desire* and enter into *Resignation*, into the *Will* of GOD, and *work* with GOD. And then though the *earthly Desire* of *Self* in *Flesh* and *Blood* cleaveth to him, yet if the *Will* of the *Soul* doth not *receive* that *Desire* into it, *Self* cannot perform any *Work*. For the *resigned Will* continually *destroyeth* the *Substance* of *Self* again, so that the *Anger* of GOD cannot reach it. And if it should happen to reach it *sometimes*, as may be the *Case*, yet the *resigned Will*, *prevaileth* with its superior *Power*; and then it beareth the *Figure* of a *Victorious Work* in the *Wonders*, and may inherit the *Filiation* or *Childship*. Therefore it is not good to *speak* or *do* any *Thing*, when *Reason* is kindled in and by the *Desire* of *Self*. Because that *Desire* springeth from, and *worketh* in, the *Anger* of GOD; by which a *Man* would suffer *Loss*. For his *Work* is brought into that *Anger* and kept there to the *Great Day* of GOD's *Judgment*.

2. Every *evil* or *false Desire*, whereby a *Man* *deviseth* how to gather to himself by *Craft* much *worldly Gain* from his *Neighbour* to his *Neighbour's Hurt*, is taken into the *Anger* of GOD and belongeth to the *Judgment*. Wherein *all Things* shall be made *manifest*, and every *Power* and *Essence*, every *Cause* and *Effect*, both in *good* and *evil*, shall be presented to everyone in the *Mystery* of the *Revelation*.

3. *All evil Works* done *purposely* belong to the *Judgment* of *God*. But he that *turneth* from the *Will*, *goeth out* from the *Power*, of them, and those his *Works* belong to the *Fire*. *All Things* shall and must be made *manifest* in the *End*. For therefore GOD brought His *working Power* into *Essence* or *Substance*, that His *Love* and *Anger* might be made *manifest*, and become a *Representation* of His *Deeds* of *Wonder*, to His *Glory*.

4. And every *Creature* ought to know, that it should continue in that *Condition* wherein it was *created*; otherwise it runneth on in *Contrariety* and *Enmity* to the *Will* of GOD, and bringeth itself into *Pain*. For every *Intelligent Creature* that hath lost its *Place* or *State* wherein GOD first created it, is in *Disorder* and *Misery*, till it recovereth the same. A *Creature* which is *Created* out of *Darkness* hath no *Pain* in the *Darkness*; as a *venomous Serpent* hath no *Pain* from its *Venom*. The *Venom* is its *Life*; but if it should lose its *Venom*, and have some *good Thing* instead

thereof brought into it, and be made manifest in its *Essence*, that would be *Pain* and *Death* to it. Thus *Good* is *Torment* to a Being whose Nature is *evil*, and *Evil* is in like Manner *Pain* and *Death* to the *good*.

5. Man was created *of, for, and in Paradise*; *of, for, and in the Love of GOD*; but if he bring himself into *Anger*, which is as a *poisonous Pain* and *Death*, then that contrary *Paradisaical Life of Love* is a *Pain* and *Torment* to him.

6. If the *Devil* had been created out of the *wrathful Matrix, for and in Hell*, and had not had the *Divine Ens* or *Essence*, he could have no *Pain* in *Hell*. But he being created *for and in Heaven*, and yet having stirred up the *Source* or *Property of Darkness* in himself, and thereby brought himself *totally* into *Darkness*, therefore the *Light* is now a *Pain* to him, that is, it causeth an *everlasting Despair* of *GOD'S Grace*, and a *continual Enmity* to *GOD*, because *GOD* cannot endure him in *Himself*, but hath cast him out. Therefore the *Devil* is angry and *wrathful* against *his own Mother*, of whose *Essence* and *Substance* he hath his *Original, viz., the eternal Nature*, which keepeth him Prisoner in *his own Place*, as a *Revolver* or fallen Spirit, and *sporteth* in him with its *Property of Anger*. And, seeing he would not bear his Part in promoting the *Divine Joy*, in and for which he was created, therefore he must now do the contrary, and be an *Enemy* to all *Goodness*. For, *of God and in Him are all Things*; *Darkness* and *Light, Love* and *Anger, Fire* and *Light*; but he calleth *Himself God*, only as to the *Light* of His *Love*.

7. There is an *eternal Contrariety* between *Darkness* and *Light*; neither of them *comprehendeth* the other, and neither of them is the other; and yet there is only *one Essence, Being, or Substance*, wherein they both subsist. But there is a *Difference in Quality and Will*; yet the *Essence* or *Substance* is not *divided*, but a *Principle* maketh the *Division*. So that the one is a *nothing* in the other, and yet it is there, but not *manifest* in the *Property* of that Thing wherein it is.

8. For the *Devil* continued in his own *Dominion* or *Principality*, not indeed in that wherein *GOD* created him, but in the *aching, painful Birth of Eternity*, in the *Centre of Nature* and *Property of Wrath*, in the *Property* which begetteth *Darkness, Anguish* and *Pain*. Indeed he is a *Prince* in the *Place of this World*, but in the *first Principle*, in the *Kingdom of Darkness*, in the *Pit* or *Abyss*.

9. Not in the *Kingdom of the Sun, Stars, and Elements*; he is no *Lord* or *Prince* there, but in the *wrathful Part, viz., in the Root of the Evil* of every Thing; and yet he hath not Power to do what he pleaseth with That.

10. For there is *some Good* in every Thing, which holdeth the *Evil* captive and shut up in the Thing ; but *he* can walk and rule *only* in the *evil Part* or *Property* ; when it stirreth up an *evil Desire* in itself, and bringeth its *Desire* into *Wickedness*. This indeed the *inanimate Creatures* cannot do ; but Man can do it through the *inanimate Creature*, if he bring the *Centre* of his *Will*, with the *Desire* out of the *eternal Centre*, into it, which is the *Ground* of *Enchantment*, and *false Magic*. The *Will* of the *Devil* can also enter into that *Evil* whereinto Man bringeth the *Desire* of his Soul, which is born also out of the *Eternal Nature*.

11. For the *Original* of the *Soul* and of *Angels*, out of the *Eternal Nature* is the same. But the *Devil* hath no further Power over the *Time*, or *temporary Condition*, of this World, than in the *great Turba*, or *Turba Magna*, the *Curse* ; wheresoever *That* kindleth itself in the *eternal* and *temporal Wrath*, there *he* is busy, as in *Wars*, *Fighting*, and *Strife*, as also in *great Tempests without Water*. In the *Fire* he proceedeth as far as the *Turba* (*Mischief* or *Hurt*) goeth in great Showers or Tempests of *Thunder*, *Lightning* and *Hail* ; but he cannot *direct* them, for he is not *Lord* or *Master* in them, but *Servant* only.

12. Thus the *Creature* stirreth up with its *Desire*, *Good* and *Evil*, *Life* and *Death*. The *human Angelical Desire* standeth in the *Centre* of the *eternal Nature* which is without Beginning ; and wherein it *kindleth* itself, whether in *Good* or *Evil*, it accomplisheth its *Work* in *that*.

13. Now GOD created every Thing *for* and *in* That wherein it should be, the *Angels* *for* and in *Heaven*, and *Man* *for* and in *Paradise*. If therefore the *Desire* of the *Creature* goeth forth from *its own Mother*, then it entereth into the *contrary Will* and into *Enmity*, and it is *tormented* with the *Contrariety* therein, and so a *false Will* ariseth in a *good* ; and then the *good Will* entereth into its *nothing* again, *viz.*, into the *End* of *Nature* and *Creature*, and so leaveth the *Creature* in its own *Evil* or *Wickedness*, as appeareth by *Lucifer* and also by *Adam* ; and had not the *Will* of the *Love* of GOD met with *Adam* and of mere *Mercy* entered, into the *Humanity* or *human Nature* again, there could be no *good Will* in *Man*.

14. Therefore all Speculation and Enquiry about *God's Will* is a vain Thing, unless the Mind be *converted*. For when the Mind standeth captivated in the *Self-Desire* of the *earthly Life*, it cannot comprehend what the *Will* of GOD is ; it runneth on but in *Self*, from one Way into another, and yet findeth no *Rest* ; for *Self-Desire* evermore bringeth *Disquiet*. But when it sinketh itself wholly into the *Mercy* of GOD, desiring to *die from itself*, and to have GOD'S *Will* for a Guide to the Understanding, so

Of True Resignation. 51

that it acknowledgeth and esteemeth *itself* as *nothing*, and *Willeth* nothing but what GOD *Willeth*, then shall it both *know* and *do* the Will of GOD. And if the *Desire* of Anger in the *earthly Flesh* should go along or join with the *Devil's Imagination*, and assault the *Will* of the Soul, yet the *resigned Desire* crieth to GOD and saith, *Abba, loving Father, deliver me from Evil*: And then, though the *earthly Will* should grow too strong in the *Wrath* of GOD by the Infection of the *Devil*, the *Desire* of Anger would work but in or upon *itself*. According to what St. Paul saith, 'Now if I Sin, I do it not, but Sin that dwelleth 'in my flesh; also now I serve the Law of God in my Mind, but 'in my Flesh the Law of Sin.' Paul meaneth not, that the *Will* of the *Mind* or *Soul* should consent to the *Will* of the *Flesh*; but that *Sin* is so strong in the *Flesh*, viz., the awakened Anger of GOD in *Self*, that oftentimes the Mind is brought into Lust as it were *by Force*, through the evil Incitements of the *wicked*, or else by beholding *worldly Pomp* and *Glory*; so that it absolutely beareth down the *resigned Will*, and ruleth *by Force*.

15. Now when *Sin* is wrought in the *Flesh*, then the *Wrath* sporteth itself therewith, and catcheth at the *resigned Will*; and then the *resigned Will* crieth to GOD for Deliverance from the *Evil*, and prayeth that GOD would remove the *Guilt* away from it, and bring *Sin* into the *Centre*, viz., into *Death*, that it might die.

16. And St. Paul saith further, 'Now there is no Condemnation to those that are in Christ Jesus, who are called according 'to the Purpose of God; that is, those who in that Purpose of 'God in which He first called Man, are again called in the same 'Calling,' to stand again in that Purpose of GOD, wherein He originally created Man to be His *Image* and *Likeness*.

17. So long as Man's own *Will* standeth in *Self*, so long it is not in the *Purpose* and *Calling* of GOD; it is not *called*, for it is gone forth from its original right Place: but when the Mind turneth itself back again into the *Calling*, viz., into *Resignation*, then the *Will* is in the *Calling* of GOD, that is, in the Place for and in which GOD created it, and then it hath *Power* to become the *Child of God* again, as it is written, 'He hath given us Power 'to become the Children of God.'

18. The *Power* which he hath given us is *his Purpose*, for and in which he created Man in his *Image*. This GOD hath brought again into the Human Nature, and hath given Power unto that *Power* to break the Head of *Sin* in the *Flesh*, namely, the *Will* and *Desire* of the *Serpent*; that is, the *resigned Will* in Christ treadeth upon the Head of the *Desire* of the *sinful Will* of the *Serpent*, and killeth again the Sins which were committed. This

Power that is given becometh a *Death to Death*, and the *Power of Life to Life*.

19. Therefore no Man can make any *Excuse*, as if he could not *Will*. Indeed, while he sticketh fast in *himself*, in *his own Desire*, and *serveth only the Law of Sin in the Flesh*, he cannot. For he is kept back, as being a *Servant of Sin*; but when he turneth the *Centre* of his *Mind* away, and directeth it into the *Will* and *Obedience of God*, then he can.

20. Now the *Centre* of the *Mind* is come out of *Eternity*, out of *GOD'S Omnipotence*; it can bring itself into what it will, and whither it will. *For that which is out of the eternal, hath no Law*. But the *Will* hath a *Law* to obey *GOD*, and is born out of the *Mind*, and must not rend itself away from *that* out of which *GOD* created it.

21. Now *GOD* created the *Will* of the *Mind* for and in *Paradise*, to be a Companion with Him in the *Kingdom of Divine Joy*. It ought not to have removed itself from thence; but since it hath removed itself from thence, *GOD* hath brought His *Will* again into the *Flesh*, and in his *New-brought-in Will*, hath given us *Power* to bring our *Wills* into it, and to kindle a *new Light* therein, and so to *become his Children* again.

22. *GOD hardeneth no Man*; but Man's *own Will*, which goeth on in the *Fleshly Life of Sin*, *hardeneth* his *Heart*. The *Will* of *Self* bringeth the *Vanity of this World* into the *Mind*, which is thereby shut up, and continueth so.

23. *God*, so far as He is called *God* and *is God*, *cannot Will any Evil*; for there is but *one only Will* in *GOD*, and that is *Eternal Love*, a *Desire* of that which is His *Like*, *viz.*, *Power, Beauty and Virtue*.

24. *God desireth nothing but what is like His own Desire*; His *Desire* receiveth nothing but what *itself* is.

25. *GOD* receiveth no *Sinner* into His *Power* and *Virtue*, unless the *Sinner* go forth from his *Sins*, and enter with the *Desire* into *God*. And then, 'He will not cast out those that so 'come unto him.' He hath given to the *Will* an *open Gate in Christ*, saying, 'Come unto me all ye that are heavy laden with 'Sins,' and 'I will refresh you; take my Yoke upon you,' that is, the *Cross of the Enmity in the Flesh*. This was the *Yoke of Christ*, which he had to bear for the *Sins of all Men*. This *Cross* or *Yoke* the *resigned Will* must also take upon itself in the evil, earthly sinful *Flesh*, and bear it after *Christ* in *Patience* and *Hope of Deliverance*. It must also continually *break the Head of the Serpent*, in and through *Christ's Will* and *Spirit*, and kill, and destroy the *earthly Will* in *GOD'S Anger*, not letting it *rest*

on a *soft Bed* when *Sin* is committed, and thinking to *repent* one Time or other.

26. No, no, the *earthly Will* groweth *strong, fat, and wanton* upon this *soft Bed*. But as soon as the *Light of GOD* shineth in thee, and showeth *Sin* to thee, the *Will of thy Soul* must sink itself down into the *Passion and Death of Christ*, and wrap itself up close therein. It must take the *Passion of Christ* into its Possession, and be a *Lord* over the *Death of Sin* by the *Death of Christ*, and kill and destroy it in the *Death of Christ*.

27. The *Will of Sin* must *die*, though it be never so unwilling. Be at *Enmity* therefore with the voluptuous *earthly Flesh*; give it not what it would have; let it *fast* and suffer *Hunger*. until its *tickling* ceases. Account the *Will of the Flesh* thine *Enemy*, and do not what the *Desire* in the *Flesh* Willeth, and then thou shalt bring a *Death* upon the *Deathful Property in the Flesh*.

28. Regard not any *Scorn* of the *World*, as considering that it doth but scorn thine *Enemy*, and that is become a *Fool* to it. Nay, do thou thyself account it thy *Fool*, which *Adam* caused thee to possess, and made to be thy *false Heir*. Cast out of the *House the Son of the Bond-Woman*, that *strange Child* which *GOD* did not give to be in the *House of Life* in *Adam* at the Beginning; for the *Son of the Bond-Woman* must not inherit with the *Son of the Free-Woman*.

29. The *earthly Will* is but the *Son of the Bond-Woman*. For the *four Elements* should have been *Man's Servants*, but *Adam* hath brought them into the *Sonship*, or *adopted* them into himself. Therefore *GOD* said to *Abraham*, when He had opened the *Covenant of the Promise* in him; 'Cast out the *Son of the Bond-Woman*, for he shall not inherit with the *Son of the Free*.' This *Son of the Free* is *Christ*, which *GOD* of his *Grace* hath brought again into the *Flesh* for us, namely, a *new or renewed Mind*. Wherein the *Will, viz., the eternal Will* of the *Soul*, may draw and drink the *Water of Life*, of which *Christ* speaketh, saying, 'Whosoever shall drink of this *Water* that I will give him, it shall spring up in him, and be a *Fountain of eternal Life*.' This *Fountain* is the *Renovation of the Mind or Will* of the *Soul*.

30. Therefore I say, that all *Fictions and Devices* to come to *God* by, let them have what *Name* soever they will, which *Men* contrive and invent for *Ways to God*, are but lost *Labour and vain Endeavours*, without a *new Mind*. There is no other *Way to God*, but a *new Mind*, which turneth from *Wickedness* and entereth into *Repentance* for the *Sins* it hath committed. Which goeth forth from its *Iniquity* and Willeth it no more; but wrap-peth its *Will* up in the *Death of Christ*, and with all *Earnestness*

dieth from the *Sin* of the Soul in the *Death of Christ*, so that it *Willeth Sin* no more.

31. And though all the *Devils* should press hard upon it, and enter with their *Desire* into the *fleshly Mind*, yet the *Will* of the Soul must stand still and hide itself in the *Death of Christ*, Willing and desiring nothing but the *Mercy* of GOD.

32. No *Hypocritical Flattery*, or *outward Comforting* ourselves, availeth at all; as when Men will *cover Sin* and *Iniquity* in the *Flesh* with the *Satisfaction of Christ*, and remain in *Self* still. *Christ* saith, 'Except ye turn and become as Children, ye shall not see the Kingdom of God.' The *Mind* must become as wholly *new*, as in a *Child*, that knoweth nothing of *Sin*. *Christ* saith also, 'Ye must be born anew, or else ye shall not see the Kingdom of God.' There must arise a *Will* wholly *new*, in the *Death of Christ*. It must be brought forth out of *Christ's Incarnation* or entering into the *Humanity*, and rise in *Christ's Resurrection*.

33. Now before this can be done, the *Will* of the Soul must *die* in the *Death of Christ*; for in *Adam* it received the *Son of the Bond-Woman*, viz., *Sin*, into it. This the *Will* must first cast out, and the poor captive Soul must wrap itself up in the *Death of Christ* earnestly, with all the *Power* it hath, so that the *Son of the Bond-Woman*, viz., the *Sin* that is in it, may *die* in the *Death of Christ*.

34. In very deed *Sin* must *die* in the *Will* of the Soul, or else there can be no *Vision* of GOD. For the *earthly Will*, in *Sin* and the *Wrathful Nature*, shall not see GOD. It is the *Regenerated Nature* only that is capable of the *Divine Vision*, or Enjoyment. The Soul must put on the *Spirit* and *Flesh of Christ*; it cannot inherit the Kingdom of GOD in this *earthly Tabernacle*. For the Kingdom of *Sin* hangeth to it outwardly, which must *putrify* in the Earth, and rise again in *new Power*.

35. Hypocrisy, Flattery, and *verbal Forgiveness*, avail nothing. We must be *Children*, not by *outward Imputation*, but by *being born of God from within*, in the *new Man*, which is *resigned in* and to GOD.

36. All such Flattery of ourselves by saying, 'Christ hath paid the Ransom, and made Satisfaction for Sin,' and that *he died for our Sins*, if we also do not *die from Sin* in him, and put on his *Merit* in *new Obedience*, and live therein, is a false and vain Comfort.

37. He that is a bitter *Enemy* and *Hater* of *Sin*, can and may comfort himself with the *Sufferings of Christ*. He that doth not willingly see, hear, or taste *Sin*, but is at *Enmity* with it, and would willingly *always* do that which is well and right, if he knew

but what he ought to do ; such a one hath indeed put on the *Spirit* and *Will* of *Christ*, and is His *true Disciple*.

38. But the outward Flattery of being accounted a Child of GOD by *Imputation* or *external Application*, is false and vain. The *Work* done in, or by, the *outward Flesh* only, doth not make the *Child of God*, but the *working of Christ* in the *Spirit* maketh, and indeed *is*, the *Child of God*. Which inward *working* is so powerful that it shineth forth as a *new Light*, in the outward *Life*; and proveth itself to be the *Child of God* by its external Conduct and Actions.

39. For if the *Eye* of the Soul be *Light*, then the whole *Body* is *Light* in all its Members. . Now if any boast himself to be the *Child of God*, and yet suffereth the *Body* to burn in *Sins*, he is no *true Child*, nor capable of the *Inheritance* ; but lieth bound by the Chains of the *Devil* in gross *Darkness*. And if he doth not find in himself an *earnest* and *sincere Desire* of *Well-doing in Love*, then his Pretence to the *Childship* is but an Invention of *Reason* proceeding from *Self*. He cannot see GOD, unless he be *born anew*, and show forth by his *Power* and *Life*, that he is His *true Child*. For there is no *Fire* but hath *Light* in it ; and if the *Divine Fire* be in the Mind, it will *shine forth*, and the Mind will do that which GOD will have to be done.

40. But perhaps thou wilt say, ' I have a Will indeed to do so ; ' I would willingly do it, but I am so hindered that I cannot '

41. Nay, thou vile Man, GOD *draweth* thee to be His *Child*, but thou *wilt* not ; the *soft Cushion* in *Evil* is dearer to thee than to be so readily parted with. Thou preferrest the *Joy* of Wickedness to the *Joy* of GOD. Thou art wholly swallowed up in *Self* still, and livest according to the *Law of Sin*, and *that* hindereth thee. Thou art unwilling to *die* from the Pleasure of the *Flesh*, and therefore thou art not in the *Filiation*. GOD *draweth* thee to it, but thou thyself *wilt* not.

42. O how fine a Thing would *Adam* think it, if he might be taken into *Heaven* with this *Will of the voluptuous Flesh* about him, and have the *Child of Wickedness*, that is full of Deceit, set upon the Throne of GOD. *Lucifer* also would fain have had it so, but he was *cast out*.

43. It is a troublesome Thing to *mortify* the *evil Will* ; none are willing to do it. We would all gladly be the *Children of God*, if we might be so with this rough Garment of *fallen Nature* about us. But that cannot be. *This World* passeth away, and the *outward Life* must die ; what Good can the *Adoption* in the mortal *Body* of *Flesh* and *Blood* only do me ?

44. If we would inherit the *Filiation*, we must also put on the *New Man* which can inherit it, as being *like* the *Deity*. GOD

56 *The Way to Christ.*

will have no *Sinners* in *Heaven*, but only such as are *born anew* and become *Children*, and so have put on *Heaven*.

45. Therefore it is not so easy a Matter to become a *Child of God*, as Men imagine. Indeed it is not a troublesome Thing to him that hath put on the *Filiation*, whose *Light shineth*; for it is *Joy* to such a one. But to turn the Mind and destroy *Self*, there is a *strong* and *continued Earnestness* requisite, and such a *stout* and *steady Purpose*, that if the Body and Soul should part asunder by it, yet the *Will* would persevere constantly, and not enter again into *Self*.

46. A Man must *wrestle* till the *dark Centre*, that is shut up close, break open, and the *Spark* lying therein *kindle*; and from thence immediately the *Noble Lily-branch* sprouteth, as from the *Divine Grain of Mustard-seed*, as *Christ* saith. A man must pray *earnestly*, with great *Humility*, and for a while become a *Fool* in his own *Reason*, and see himself void of *Understanding* therein, until *Christ* be formed in this *new Incarnation*.

47. And then when *Christ* is born, *Herod* is ready to kill the *Child*, which he seeketh to do *outwardly* by *Persecutions*, and *inwardly* by *Temptations*, to try whether this *Lily-branch* will be strong enough to destroy the *Kingdom of the Devil*, which is manifested in the *Flesh*.

48. Then this *Destroyer of the Serpent* is brought into the *Wilderness*, after he is *baptized with the Holy Spirit*, and tempted and tried whether or not he will *continue* in *Resignation* to the *Will of GOD*. In which *Temptation* he must stand so fast, that, if *Need* require, he would leave *all earthly Things*, and even the *outward Life*, to be a *Child of God*.

49. No *Temporal Honour* must be preferred before the *Filiation*. But he must with his *Will* leave and forsake it all, and not account it *his own*, but esteem himself as a *Servant* only in it, who is to obey his *Master*. He must leave *all Worldly Propriety*. We do not mean that he may not *have* or *possess* any Thing; but his *Heart* must forsake it, and not bring his *Will* into it, nor count it *his own*. For if he setteth his *Heart* upon it, he hath no *Power* to serve them that stand in *Need* with it.

50. *Self* is but a *Slave* to its temporal Possessions, but *Resignation* hath Rule over all that is under it. *Self* must do what the *Devil* will have it to do in *Fleshly Voluptuousness* and *Pride of Life*; but *Resignation* treadeth it all under with the Feet of the Mind. *Self* despiseth that which is *lowly* and *simple*; but *Resignation* sitteth down with the *lowly* in the Dust. It saith, 'I will be simple in myself, and understand nothing, lest my 'Understanding should exalt itself and sin. I will lie down in

‘the Courts of my God at his Feet, that I may serve my Lord
‘in that which he commandeth me. I will know nothing of my-
‘self, that the Will and Power of my Lord may lead and guide
‘me, and that I may only do what God doth through me, and
‘will have done by me. I will sleep in myself until the Lord
‘awaken me with his Spirit; and if he will not, then will I look
‘up to him in Silence, and wait his Commands.’

51. Beloved Brethren, Men at this Time boast much of *Faith*;
but where is it to be found? The *Modern Faith* is but the
History. Where is that *Child*, which *believeth* that *Jesus* is born?
If that *Child* were in Being, and did *believe* that *Jesus* is born, it
would also draw near to the *sweet Child Jesus*, and *receive* him
and *nurse* him.

52. Alas! The *Faith* of *This Day* is but *Historical*, a mere
Assent to the Matter of Fact that *Jesus Christ* lived and died,
that the *Jews* killed him, that he left *this World*, and is not *King*
on Earth in the outward *Man*; but that Men may do what they
list, and need not *die from Sin*, and their *evil Lusts*. All this
the wicked Child *Self* rejoiceth in, that it may fatten the *Devil*
by *living deliciously*.

53. This sheweth plainly that *true Faith* was never *weaker*
since *Christ's Time*, than it is *now*. When nevertheless the
World crieth aloud, and saith, ‘We have got the true Faith;’
and contend about a *Child*, with a *Contention*, than which there
were never worse, since Men were on Earth.

54. If thou art truly *Zion*, and hast that *new born Child* which
was lost and is found again, then let it be seen in *Power* and
Virtue. Let us all openly see the *sweet Child Jesus* brought
forth by thee, and that thou art his *Nurse*. If not, then the
Children in Christ will say, thou hast found nothing but the
Cradle of the *Child*, that is, the *History*.

55. Where hast thou the *sweet Child Jesus*, thou that art so
exalted with the *History*, and with thy *false* and *seeming Faith*?
O how will the *Child Jesus* visit thee one Day in the *Father's*
•*Property*, the Property of *Anger*, in thy own *Turba* which thou
hast fatted! It calleth thee now in *Love*, but thou wilt not hear,
for thine Ears are stopped with *Covetousness* and *Voluptuousness*.
Therefore, the *Sound* of the *Trumpet* shall one Day alarm thee
with the *hard Thunderclap* of thy *Turba*, and rouse thee up, if
haply thou wilt then seek and find the *sweet Child Jesus*.

56. Beloved Brethren, this is a *Time* of *seeking*, of *seeking* and
of *finding*. It is a *Time* of *Earnestness*; whom it toucheth, it
toucheth *home*. He that *watcheth* shall hear and see it; but he
that *sleepeth* in Sin, and saith in the fat Days of his Belly, ‘All is
‘Peace and quiet; We hear no Sound from the Lord,’ shall be

58. *The Way to Christ.*

blind. But the *Voice* of the LORD hath *sounded* in all the Ends of the Earth, and a *Smoke* riseth and in the midst of the *Smoke* there is a great *Brightness* and *Splendour*. Hallelujah. *Amen*.

‘Shout unto the Lord in Zion, for all Mountains and Hills are full of his Glory: He flourisheth like a Green Branch, and who shall hinder it?’ Hallelujah.

THE
T·H·I·R·D B O O K

O F
REGENERATION,
O'R THE
NEW - BIRTH,
SHOWING

How he that *earnestly* seeketh *Salvation*, must suffer himself to be brought out of the *confused* and *contentious Babel*, by the *Spirit of Christ*, that he may be *born anew* in the *Spirit of Christ*, and live to *Him* only.

Written in the *German* Language,

(Anno. 1622.)

By JACOB BOEHME

*C*OME out of Babylon, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues ; for her Sins have reached unto Heaven, and God hath remembered her Iniquity.—REV. xviii. 4.

The Author's Preface to the Reader.

THOUGH I have in my other *Writings* set down a clear description of *Regeneration*, or the *New-Birth*, from the *Ground* thereof; yet because everyone hath them not, neither hath everyone the *Capacity* to understand them; I have therefore, as a Service to the *simple Children of Christ*, here set down a short *Sum* concerning the *New-Birth*.

But if any desire to search the *deep Ground* from whence all floweth, and have the *Gift* to understand it, let them read these *Books* following.

1. The *Three Principles of the Divine Essence*.
2. The *three-fold Life of Man*.
3. The *forty Questions of the Original Essence, Substance, Nature, and Property of the Soul*.
4. The *Incarnation and Birth of Jesus Christ the Son of God*; also of his *Suffering, Death, and Resurrection*.
5. The *six Points* treating of the *Three Worlds* how they are in one another as *one*; and yet make *Three Principles, viz., Three Births or Centres*.
6. The *Mysterium Magnum*, which is an *Interpretation* upon *Genesis*.

And in them he shall find *all* that he can ask, and that as *deep* as the *Mind of Man* is able to reach. I have written this for the *true Israelites*, that is, for the ~~H~~*Hungry and Thirsty Hearts* that long after the *Fountain of Christ*, who are my *Fellow-Members in the Spirit of Christ*: But not for the *Ishmaelites and Scorners*, for they have a *Book within* them, wherewith they vex, persecute, and suppress the *Children of Christ* that are under the *Cross*; and yet, though it be *unwillingly* and *unwittingly* to themselves, they must be *Servants* to such *Children of Christ*.

OF REGENERATION

Chapter I.

Showing how Man should consider himself.

CHRIST said, 'Except ye turn and become as Children, 'ye shall not see the Kingdom of God.' Again, he said to *Nicodemus*; 'Except a Man be born again, of 'Water and of the Spirit, he cannot enter into the 'Kingdom of God; for that which is born of the Flesh 'is Flesh, and that which is born of the Spirit is Spirit.'

2. Also the *Scripture* positively declareth, that 'the Fleshly 'natural Man receiveth not the Things of the Spirit of God, for 'they are Foolishness unto him, neither can he know or conceive 'them.'

3. Now seeing that all of us have *Flesh* and *Blood* and are *mortal*, as we find by Experience, and yet the *Scripture* saith, that 'We are the Temples of the Holy Ghost, who dwelleth in 'us,' and that 'the Kingdom of God is within us,' and that 'Christ must be formed in us;' also that 'He will give us his 'Flesh for Food, and his Blood for Drink:' And that, 'Who- 'soever shall not eat of the Flesh of the Son of Man, and drink 'his Blood hath no Life in him.' Therefore we should seriously consider, what kind of *Man* in us it is, that is capable of being thus like the *Deity*.

4. For it cannot be said of the *mortal Flesh* that turneth to *Earth* again, and liveth in the *Vanity* of *this World*, and continually lusteth *against* GOD, that it is the *Temple of the Holy Ghost*; much less can it be said that the *New Birth* cometh to pass in this *earthly Flesh*, which *dieth* and *putrifieth*, and is a continual House of Sin.

5. Yet seeing that it remaineth certain, that a *true Christian* is *born of Christ*, and that the *New-Birth* is the *Temple of the Holy Ghost* which dwelleth in us, and that the *New Man* only, that is *born of Christ*, partaketh of the *Flesh* and *Blood of Christ*; it appeareth that it is not so easy a Matter to be a *Christian*.

6. And that *Christianity* doth not consist in the mere *knowing* of the *History*, and applying the *Knowledge* thereof to ourselves, saying that 'Christ died for us, and hath destroyed Death and 'turned it into Life in us, and that He hath paid the Ransom for 'us, so that we need do nothing but comfort ourselves therewith, 'and stedfastly believe that it is so.'

7. For we find of ourselves that *Sin* is *living, lusting, strong,*

64 *The Way to Christ.*

and *powerfully working* in the *Flesh*, and therefore it 'must be somewhat else, which doth not co-operate with *Sin* in the *Flesh*, nor *Willeth* it, that is the *New-Birth in Christ*.

8. For *St. Paul* saith, 'There is no *Condemnation* to them 'that are in *Christ Jesus*.' And further, 'Should we that are 'Christians be yet *Sinners*? God forbid, seeing we are dead to 'Sin in *Christ*.'

9. Besides, the *Man of Sin* cannot be the 'Temple of the 'Holy Ghost;' and yet 'there is no *Man* that sinneth not, for 'God hath shut up all under *Sin*.' As the *Scripture* saith, 'No 'one living is righteous in thy Sight, if thou imputest his Sins 'to him. The righteous *Man* falleth seven Times a Day;' and yet it cannot be meant that the righteous falleth and sinneth, but his *mortal* and *sinful Man*. For the righteousness of a *Christian in Christ* cannot *Sin*.

10. Moreover, *St. Paul* saith, 'Our *Conversation* is in *Heaven*, 'from whence we expect our Saviour *Jesus Christ*.' Now, if our *Conversation* be in *Heaven*, then *Heaven* must be in us; *Christ* dwelleth in *Heaven*, and then if we are his *Temple*, that *Temple Heaven* must be in us.

11. But for all this, seeing *Sin* tempteth us *within* us, whereby the *Devil* hath *within* us an Access to us, therefore *Hell* also must be in us too, for the *Devil* dwelleth in *Hell*; wheresoever he is, he is in *Hell*, and cannot come out of it. Yea, when he possesseth a *Man*, he dwelleth in *Hell*, viz., in the *Anger* of *GOD* in that *Man*.

12. Therefore we ought to consider well what *Man* is, and how he is a *Man*; and then we shall find that a *true Christian* is not a mere *Historical New Man*, as if it were enough for us *outwardly* to confess *Christ*, and believe that he is the *Son of God*, and hath paid the *Ransom* for us. For Righteousness availeth nothing, *imputed from without*, that is, by *believing* only that it is so *imputed*. But it is an *inherent* Righteousness born in us, by which we *become the Children of God*, that availeth.

13. And as the *earthly Flesh* must *die*, so also the *Life* and *Will* must *die* from *Sin*, and be as a *Child* that knoweth nothing, but longeth only after the *Mother* which brought it forth. So likewise must the *Will* of a *Christian* enter again into its *Mother*, viz., into the *Spirit of Christ*, and become a *Child in itself*, in its *own Will* and *Power*, having its *Will* and *Desire* inclined and directed *only* towards its *Mother*. And a *New Will* and *Obedience* in Righteousness, which *Willeth Sin* no more, must rise from *Death* out of the *Spirit of Christ in him*.

14. For that *Will* is not *born anew*, which desireth and admitteth *Vanity* into itself; and yet there remaineth a *Will*

which longeth after *Vanity*, and *sinneth*, even in the *New-born* or *Regenerate* Man. Therefore the *Image* or *Nature* of Man should be well understood, and how the *New-Birth* cometh to pass ; seeing it is not wrought in the *mortal Flesh*, and yet is wrought truly and really in us, in *Flesh and Blood*, in *Water and Spirit*, as the *Scripture* saith.

15. We should therefore rightly understand what Kind of *Man* it is in us, that is the *Member of Christ*, and *Temple of God* who dwelleth in *Heaven*. And then also what Kind of *Man* it is, that the *Devil* ruleth and driveth ; for he cannot meddle with the *Temple of Christ*, nor doth he care much for the *mortal Flesh* ; and yet there are not *three* Men in one another, for all make but *one* Man.

16. Now if we will understand this rightly, we must consider *Time* and *Eternity*, and how they are in one another ; also *Light* and *Darkness*, *Good* and *Evil* ; but especially the *Original* of *Man*, which may be thus apprehended.

17. The *outward World* with the Stars and four Elements, wherein *Man* and *all Creatures* live, neither is, nor is called *God*. Indeed *God* dwelleth in it, but the *Substance* of the *outward World* comprehendeth him not.

18. We see also that the *Light* shineth in *Darkness*, and the *Darkness* comprehendeth not the *Light*, and yet they both dwell in one another. The four Elements are also an Example of this ; which in their Original are but *one* Element, which is neither hot nor cold, nor dry, nor moist, and yet by its stirring separateth itself into four *Properties*, viz., into *Fire*, *Air*, *Water*, and *Earth*.

19. Who would believe that *Fire* produceth or generateth *Water* ? And that the Original of *Fire* could be in *Water*, if we did not see it with our Eyes in Tempests of Thunder, Lightning, and Rain ; and did not find also, that in living Creatures, the *essential Fire* of the Body dwelleth in the *Blood*, and that the *Blood* is the *Mother* of the *Fire*, and the *Fire* is the *Father* of the *Blood*.

20. And as *GOD* dwelleth in the *World*, and filleth all Things, and yet possesseth nothing ; and as the *Fire* dwelleth in *Water*, and yet possesseth it not ; Also, as the *Light* dwelleth in *Darkness*, and yet possesseth not the *Darkness* ; as the *Day* is in the *Night*, and the *Night* in the *Day*, *Time* in *Eternity*, and *Eternity* in *Time* ; so is *Man* created according to the *outward Humanity*, he is the *Time*, and in the *Time*, and the *Time* is the *outward World*, and it is also the *outward Man*.

21. The *inward Man* is *Eternity* and the *Spiritual Time* and *World*, which also consisteth of *Light* and *Darkness*, viz., of the *Love* of *GOD*, as to the *eternal Light*, and of the *Anger* of *GOD*

as to the *eternal Darkness* ; whichsoever of these is manifest in him, his Spirit dwelleth in that, be it *Darkness* or *Light*.

22. For *Light* and *Darkness* are both in him, but each of them dwelleth in itself, and neither of them possesseth the other ; but if one of them entereth into the other, and will possess it, then that other loseth its Right and Power.

23. The *passive* loseth its Power ; for if the *Light* be made manifest in the *Darkness*, then the *Darkness* loseth its *Darkness*, and is not known or discerned. Also on the contrary, if the *Darkness* arise in the *Light* and get the Upper-hand, then the *Light* and the Power thereof are extinguished. This is to be observed also in *Man*.

24. The *eternal Darkness* of the Soul is *Hell*, viz., an *aching Source of Anguish*, which is called the *Anger of God* ; but the *eternal Light* in the Soul is the *Kingdom of Heaven*, where the *fiery Anguish of Darkness* is changed into *Joy*.

25. For the same *Nature of Anguish*, which in the *Darkness* is a *Cause of Sadness*, is in the *Light* a *Cause of the outward and stirring Joy*. For the *Source* or *Original* in *Light*, and the *Source* in *Darkness* are but *one eternal Source*, and *one Nature*, and yet they, viz., the *Light* and *Darkness*, have a mighty Difference in the *Source* ; the one dwelleth in the other and begetteth the other, and yet is not the other. The *Fire* is *painful and consuming*, but the *Light* is *yielding, friendly, powerful, and delightful*, a sweet and amiable *Joy*.

26. This may be found also in *Man* ; he is and liveth in *three Worlds* ; the *First* is the *eternal dark World*, viz., the *Centre of the eternal Nature* which produceth or generateth the *Fire*, viz., the *Source or Property of Anguish*.

27. The *second* is the *eternal light World*, which begetteth the *eternal Joy*, which is the *Divine Habitation* wherein the *Spirit of God* dwelleth, and wherein the *Spirit of Christ* receiveth the *human Substance*, and subdueth the *Darkness*, so that it must be a *Cause of Joy* in the *Spirit of Christ* in the *Light*.

28. The *Third* is the *outward visible World* in the four Elements and the visible Stars ; though indeed every Element hath its peculiar Constellation in itself, whence the *Desire* and *Property* arise, and is like a *Mind*.

29. Thus you may understand, that the *Fire in the Light* is a *Fire of Love*, a *Desire of Meekness and Delightfulness* ; but the *Fire in the Darkness* is a *Fire of Anguish*, and is *painful, irksome, inimical* and full of *Contrariety* in its Essence. The *Fire of the Light* hath a good Relish or Taste, but the Taste in the Essence of *Darkness* is unpleasant, loathsome and irksome. For all the *Forms or Properties* in the *eternal Nature*, till they reach to *Fire*, are in great *Anguish*.

Chapter II.

How Man is created.

HERE we are to consider the *Creation of Man*. *Moses* saith, 'God created Man in His Image, in the Image 'of God created He him.' This we understand to be both out of the *eternal* and *temporal* Birth; out of the *inward* and *spiritual* World which he *breathed* into him, into the *created Images*; and then out of the *Substance* of the *inward spiritual World*, which is *Holy*.

31. For as there is a *Nature* and *Substance* in the *outward World*; so also in the *inward spiritual World* there is a *Nature* and *Substance* which is *Spiritual*; from which the *outward World* is *breathed* forth, and produced out of *Light* and *Darkness*, and created to have a *Beginning* and *Time*.

32. And out of the *Substance* of the *inward* and *outward World* *Man* was *created*; out of and in the *Likeness* of the Birth of all *Substances*. The Body is a *Limbus* (an *Extract* or a kind of *Seed*, which containeth all that which the Thing from whence it is taken hath) of the *Earth*, and also a *Limbus* of the *Heavenly Substance*; for the *Earth* is *breathed* forth *utspoken*, or created out of the *dark* and *light World*. In the Word *Fiat* (or *creating Word*) *viz.*, in the *eternal Desire* *Man* was taken out of the *Earth*, and so created an *Image* out of *Time* and *Eternity*.

33. This *Image* was in the *inward* and *spiritual Element*, from whence the *four Elements* proceed and are produced. In that *one Element* was *Paradise*; for the *Properties* of *Nature* from the *Fire-dark-and-light-World* were all in *Harmony* and *Agreement* in *Number*, *Weight*, and *Measure*. One of them was not *manifested* more eminently than another, therefore was there no *Frailty* therein. For no one *Property* was predominant over another, neither was there any *Strife* or *Contrariety* among the *Powers* and *Properties*.

34. Into this *created Image* GOD *breathed* the *Spirit* and *Breath* of Understanding out of the *three Worlds*, as one only *Soul*, which, as to its *Original Principle* or *Essence*, is, or *consisteth* in, the *inward dark Fire-World* of the *eternal spiritual Nature*; according to which GOD calleth himself a *strong jealous God*, and a *consuming Fire*.

35. And this now is the *eternal Creaturely great Soul*, a *Magical Breath of Fire*, in which *Fire* consisteth the *Original of Life*, from the *great Power* of *variation*. GOD'S *Anger*, or the

68 *The Way to Christ.*

eternal Darkness, is in this *Property*, so far as *Fire* reacheth without giving *Light*.

36. The *second Property* of the *Breath* of GOD is the *Spirit of the Source of Light*, proceeding from the great *fiery Desire* of *Love*, from the great *Meekness*; according to which GOD calleth himself a *loving, merciful GOD*; in which consisteth the true *Spirit of Understanding*, and of *Life in Power*.

37. For as *Light* shineth from *Power*, and as the *Power of Understanding* is discerned in the *Light*, so the *Breath* of the *Light* was joined to the *Breath* of the *Fire* of GOD, and *breathed* into the *Image of Man*.

38. The *third Property* of the *Breath* of GOD was the *outward Air with its Constellation* or *Astrum*, wherein the *Life* and *Constellation* of the *outward Substance* and *Body* did consist. This he *breathed* into his *Nostrils*; and as *Time* and *Eternity* hang together, and as *Time* is produced out of *Eternity*, so the *inward Breath* of GOD hung to the *outward*.

39. This *three-fold Soul* was at once *breathed* into *Man*; and each *Substance* of the *Body* received the *Spirit* according to its *Property*. The *outward Flesh* received the *outward Air* and its *Constellations*, for a *rational* and *vegetative Life*, to the *Manifestation* of the *Wonders* of GOD; and the *Light Body* or *Heavenly Substance* received the *Breath* of the *Light* of the great *Divine Powers* and *Virtues*; which *Breath* is called the *Holy Ghost*.

40. Thus the *Light* pierced through the *Darkness*, viz., through the *dark Breath* of *Fire*, and also through the *Breath* of the *outward Air* and its *Constellation* or *Astrum*, and so deprived all the *Properties* of their *Power*, that neither the *Anguish* of the *Breath* of *Fire* in the *inward Property* of the *Soul*, nor *Heat* nor *Cold*, nor any of all the *Properties* of the *outward Constellation*, might or could be *manifested*.

41. The *Properties* of all the *three Worlds* in *Soul* and *Body* were in equal *Agreement*, *Temperature*, and *Weight*. That which was *inward* and *Holy* ruled through and over the *outward*, that is, the *outward Parts* of the *outward Life*, of the *outward Stars* or *Constellations* and the *four Elements*; and that *original* and *universal Power* of the *inward* over the *outward* constituted the *Holy Paradise*.

42. And thus *Man* was both in *Heaven* and also in the *outward World*, and was *Lord* over all the *Creatures* of this *World*. Nothing could destroy him.

43. For such was the *Earth* also, until the *Curse* of GOD broke forth. The *Holy Property* of the *Spiritual World* sprung up through the *Earth*, and brought forth *Holy Paradisaical*

Fruits, which *Man* could then eat in a *Magical Paradisaical* Manner.

44. And had neither need of *Teeth*, nor *Entrails* in his Body. For as the Light swalloweth up Darkness, and as the Fire devoureth Water, and yet is not filled therewith, just such a *Centre Man* also had for his *Mouth* to eat withal, according to the Manner of Eternity.

45. And he could also generate his like out of himself, without any dividing or opening of his Body and Spirit, in such a Manner as GOD generated the outward World; Who did not divide himself; but did in his *Desire*, viz., in the Word *Fiat*, manifest himself, and brought that same *Desire* into a *Figure* according to the eternal *Spiritual Birth*. So also *Man* was created an *Image* and *Likeness* of GOD in that respect, according to *Time* and *Eternity*, out of both *Time* and *Eternity*, yet in and for an *immortal Life* which was without Enmity or Contrariety.

46. But the *Devil* having himself been a *Prince* and *Hierarch* in the Place of *this World*, and cast out for his *Pride* into the dark, anguishing, painful and hostile *Property* and *Source*, into the *Wrath of God*, envied *Man* the Glory of being created in and for the *Spiritual World*, the Place which he himself once possessed; and therefore brought his *Imagination* or *Desire* into the *Image* of *Man*, and made it so *lusting*, that the *dark World*, and also the *outward World* arose in *Man*, and departed from the equal Agreement and Temperature wherein they stood, and so one predominated over the other.

47. And then the *Properties* were each of them separately made manifest in itself, and each of them *lusted* after that which was like itself. That which was out of the Birth of the *dark World*, and also that which was out of the Birth of the *light World*, would each of them eat of the *Limbus* of the *Earth*, according to its *Hunger*; and so *Evil* and *Good* became manifest in *Adam*.

48. And when the *Hunger* of the *Properties* went into the *Earth*, from whence the *Properties* of the Body were extracted, then the *Fiat* drew such a *Branch* out of the *Earth*, as the *Properties* could eat of in their *awakened Vanity*; for this was possible.

49. For the *Spirit* of the strong and great *Magical Power* of *Time* and *Eternity* was in *Adam*, from which the *Earth* with its *Properties* was breathed forth; and so the *Fiat*, viz., the strong *Desire* of the eternal Nature, attracted the *Essence* of the *Earth*. And thus GOD let the *Tree of Knowledge of Good and Evil* grow for *Adam*, according to his *awakened Properties*; for the great *Power* of the Soul and of the Body caused it.

50. And then *Man* must be tried, whether he would stand and subsist in *his own* Powers, before the Tempter the *Devil*, and before the *Wrath* of the *eternal Nature*; and whether the Soul would continue in the equal Agreement of the *Properties* in true *Resignation* under *GOD'S Spirit*, as an *Instrument* of *GOD'S Harmony*, a *tuned Instrument* of *Divine Joyfulness* for the *Spirit* of *GOD* to strike upon. This was tried by *that Tree*, and this severe Commandment was added, 'Thou shalt not eat thereof, for on that Day that thou eatest thereof, thou shalt surely die.'

51. But it being *known* to *GOD* that *Man* would not stand, and that he had already imagined and lusted after *Good* and *Evil*, *GOD* said, 'It is not good for *Man* to be alone, we will make him an Help-meet for him.'

52. For *GOD* saw that *Adam* could not then generate *Magically*, having entered with his Lust into *Vanity*. Now therefore *Moses* saith, 'God caused a deep Sleep to fall upon him, and he slept;' that is, seeing *Man* would not continue in the Obedience of the *Divine Harmony* in the *Properties*, submitting himself to stand still as an *Instrument* of the *Spirit* of *GOD*; therefore *GOD* suffered him to fall from the *Divine Harmony* into an *Harmony* of *his own*, viz., into the *awakened Properties* of *Evil* and *Good*; the *Spirit* of his Soul went into these.

53. And there in *this Sleep* he died from the *Angelical World*, and fell under the Power of the *outward Fiat*, and thus bade farewell to the *eternal Image* which was of *GOD'S* begetting. Here his *Angelical Form* and *Power* fell into a *Swoon* and lay on the Ground.

54. And then by the *Fiat* *GOD* made the *Woman* out of him, out of the *Matrix* of *Venus*, viz., out of that *Property* wherein *Adam* had the *Begettress* in himself; and so out of *one* Body he made *two*, and divided the *Properties* of the *Tinctures*, viz., the *watery* and *fiery* Constellations in the Element; yet not wholly in *Substance* but in the *Spirit*, viz., the *Properties* of the *Watery* and *Fiery* Soul.

55. And yet it is but *one* Thing still, only the *Property* of the *Tincture* was divided; the *Desire* of *Self-Love* was taken out of *Adam*, and formed into a *Woman* according to his Likeness. And thence it is that *Man* now so eagerly desireth the *Matrix* of the *Woman*, and the *Woman* desireth the *Limbus* of the *Man*, viz., the *Fire-Element*, the *Original* of the true Soul, by which is meant the *Tincture* of *Fire*; for these two were one in *Adam*, and therein consisted the *Magical Begetting*.

56. And as soon as *Eve* was made out of *Adam* in his *Sleep*, both *Adam* and *Eve* were at that Instant set and constituted in

the *outward natural Life*, having the Members given them for Propagation, after the manner of the Brute Animals, and also the *Fleshly Carcase*, into which they might put their gross Earthliness, and live like *Beasts*.

57. Of which the poor Soul that is captivated in *Vanity* is at this Day *ashamed*; and sorry that its Body hath gotten such a *Bestial* monstrous Shape. Nothing can be clearer than this. For it is because Mankind are *ashamed* of their Members and Nakedness, that they *borrow* their Clothing from the *earthly Creatures*. For this they would not have done, had they not lost the *Angelical Form*, and assumed that of a *Beast*.

58. This *borrowed* Clothing, together with the awakened *Earthliness*, and *Subjection* to the Powers of Heat and Cold, is a plain and full Proof to Man, that he is not truly *at Home* in *this World*. For all *Earthly Appetites, Cares, and Fears*, together with this *false Clothing*, must *perish* and be severed from the Soul again.

59. Now when *Adam* awoke from *Sleep*, he beheld his *Wife*, and *knew* that she came out of him; for he had not yet eaten of *Vanity* with his *outward Mouth*, but with the *Imagination, Desire, and Lust* only.

60. And it was the *first Desire* of *Eve*, that she might eat of the *Tree of Vanity*, of *Evil* and *Good*, to which the *Devil* in the Form of a *Serpent* persuaded her, saying, 'That her Eyes should be opened, and she should be as God himself;' which was both a *Lie* and a *Truth*.

61. But He told her not, that she should lose the *Divine Light* and *Power* thereby; He only said, 'her Eyes should be opened, that she might taste, prove, and know *Evil* and *Good*, as He 'had done.' Neither did He tell her that *Heat* and *Cold* would awake in her, and that the *Property* of the *outward Constellations* would have great *Power* over the *Flesh* and over the *Mind*.

62. His only Aim was that the *Angelical Image, viz., the Substance* which came from the *inward Spiritual World*, might *disappear* in them. For then they would be constrained to live in *Subjection* to the *gross Earthliness*, and the *Constellations* or *Stars*; and then he knew well enough that when the *outward World* perished, the Soul would be with him in *Darkness*. For he saw that the Body must die, when he perceived by that which GOD had intimated; and so he expected still to be *Lord* to all *Eternity* in the Place of *this World*, in his false Shape which he had gotten; and therefore he seduced *Man*.

63. For when *Adam* and *Eve* were eating the *Fruit, Evil, and Good*, into the Body, then the *Imagination* of the *Body* received *Vanity* in the *Fruit*, and then *Vanity* awaked in the *Flesh*, and the *dark World* got the Upper hand and Dominion in the *Vanity*

of the *Earthliness*; upon which the *fair Image of Heaven*, that proceeded out of the *Heavenly Divine World*, instantly *disappeared*.

64. Here *Adam* and *Eve* died to the *Kingdom of Heaven*, and awaked to the *outward World*, and then the *fair Soul* as it stood in the *Love of GOD*, *disappeared* as to the *holy Power, Virtue, and Property*; and instead thereof, the *wrathful Anger, viz., the dark Fire World*, awoke in it, and so the *Soul* became in one Part, *viz., in the inward Nature*, a *half Devil*, and in the *outward Part* as related to the *outward World*, a *Beast*.

65. Here are the *Bounds of Death* and the *Gates of Hell*, for which Cause *God became Man*, that he might destroy *Death*, defeat the *Devil's Purpose*, and change *Hell* into great *Love* again.

66. Let this be told you, Ye Children of Men; it is told, ~~you~~ in the *Sound of a Trumpet*, that you should instantly go forth from the abominable *Vanity*, for the *Fire* thereof burneth.

Chapter III.

Of the lamentable Fall of Man, and of the Means of his Deliverance.

NOW when *Adam* and *Eve* fell into this *Vanity*, then the *Wrath of Nature* awoke in each *Property*, and in or through the *Desire* impressed the *Vanity* of the *Earthliness* and *Wrath of God* into itself.

68. And then the *Flesh* became *gross and rough*, as the *Flesh* of a *Beast*, and the *Soul* was captivated in the *Essence* therewith, and saw that its *Body* was become a *Beast*, and had gotten the *Bestial Members* for Multiplication, and the filthy Carcase into which the *Desire* would stuff the Loathsomeness which it was *ashamed* of in the Presence of *GOD*; and therefore *Adam* and *Eve* hid themselves under the *Trees* of the *Garden of Eden*. *Heat* and *Cold* also seized on them.

69. And here the *Heaven* in *Man* trembled for Horror; as the *Earth* quaked in Wrath, when this *Anger* was destroyed on the *Cross* by the sweet *Love* of *GOD*; there the *Anger trembled*, before the sweet *Love* of *GOD*.

70. And for this *Vanity's* Sake which was thus awakened in *Man*, *GOD* cursed the *Earth*; lest the *holy Element* should spring or shine forth any more through the outward *Fruit*, and bring forth *Paradisaical Fruit*. For there was then no *Creature* that

could have enjoyed it ; neither was the *earthly Man* worthy of it any more.

71. GOD would not cast the *precious Pearls* before *Beasts* ; an ungodly Man in his *Body* being but a mere gross *Bestial Creature* ; and though it be of a *noble Essence*, yet it is wholly *poisoned* and *loathsome* in the *Sight of GOD*.

72. Now when GOD saw that his *fair Image* was spoiled, he manifested himself to fallen *Adam* and *Eve* and had *Pity* on them, and *promised* himself to them for an everlasting Possession, and that with his great *Love* in the *received Humanity* he would *destroy* the *Power* of the *Serpentine Property*, viz., of the *Vanity* in the *Wrath of God* awakened in them. And this was the *Breaking of the Head of the Serpent* which he would perform, viz., he would *destroy* the dark *Death*, and subdue the *Anger* with his great *Love*.

73. And this *Covenant* of his *Incarnation* which was to come, he put into the *Light of Life* ; to which *Covenant* the *Jewish Sacrifices* pointed as to a *Mark* or *Limit*, to which GOD had *promised* himself with his *Love* ; for the *Faith* of the *Jews* entered into the *Sacrifices* and *Offerings*, and GOD's *Imagination* entered into the *Covenant*.

74. And the *Offering* was a *Figure* of the *Restitution* of that which *Adam* hath *lost*, and so GOD did *expiate* his *Anger* in the *human Property*, through the *Offering* in the *Limit* of the *Covenant*.

75. In which *Covenant* the most holy sweet Name *Jesus*, proceeding out of the holy Name and great Power *Jehovah*, had incorporated itself ; so that he would again move and manifest himself in the *Substance* of the *Heavenly World* which disappeared in *Adam*, and kindle the *holy Divine Life* therein again.

76. This *Mark* or *Limit* of the *Covenant* was propagated from *Adam* and his Children, from Man to Man, and did go through from one upon all ; as *Sin* also and the *awakened Vanity* did go through from one upon all.

77. And it stood in the *Promise* of the *Covenant* at the *End*, in the Root of *David* in the *Virgin Mary*, who was, in the *inward Kingdom* of the *hidden Humanity*, (viz., of the *Essentiality* that *disappeared* as to the Kingdom of GOD) the Daughter of GOD's *Covenant*, but in the *outward* according to the natural *Humanity*, she was begotten by her true bodily Father *Joachim* and her true Mother *Anna*, out of the *Essences* and *Substance* of their Souls and Bodies, like all other Children of *Adam* ; a true Daughter of *Eve*.

78. In this *Mary* from the *Virgin* (viz., the *Wisdom of God*) in the *promised Limit* of the *Covenant*, of which all the *Prophets*

have prophesied.—The *Eternal Speaking Word*, which 'created all Things, did in the Fulness of Time move itself in the Name *Jesus*, according to its highest and deepest *Love* and *Humility*, and bring again living, Divine, and *Heavenly Substantiality* into the *Humanity* of the *heavenly Part*, which *disappeared* in *Adam*, and from which he *died* in *Paradise*, into the *Seed of Mary*, into the *Tincture of Love*, into that *Property* wherein *Adam* should have propagated himself in a *Magical* and *Heavenly Manner*, into the true *Seed of the Woman*, of *Heavenly Substantiality*, which *disappeared* in *Paradise*.

79. And when the *Divine Light* in the *Heavenly Essence* was *extinguished*, the *Word of GOD*, viz., the *Divine Power* of the *Understanding*, did bring in *Heavenly* and *living Substantiality*, and awakened the *disappeared Substantiality* in the *Seed of Mary*, and brought it to *Life*.

80. And so now *GOD'S Substance*, wherein He dwelleth and worketh, and the *disappeared Substance* of *Man*, are become *one Person*; for the *Holy Divine Substantiality* did *anoint* the *disappeared*; therefore that *Person* is called *Christus*, the *Anointed of God*.

81. And this is the *dry Rod of Aaron*, which *blossomed and bare Almonds*, and the true *High Priest*; and it is that *Humanity* of which *Christ* spake, saying that, 'He was come from Heaven' and was in Heaven,' and that 'no man could ascend into Heaven' but the *Son of Man* which is come from Heaven, and is in 'Heaven.'

82. Now when he saith, 'He is come from Heaven,' it is meant of the *Heavenly Substance*, the *Heavenly Corporeality*; for the *Power* and *Virtue* of *GOD* needeth no *coming* any whither, for it is everywhere altogether immeasurable and undivided. But *Substance* needeth *coming*; the *Power* or *Virtue* needeth to *move* itself, and *manifest* itself in *Substance*.

83. And that *Substance* entered into the *human Substance*, and received it; not that *Part* only of *Heavenly Substantiality*, which *disappeared* in *Adam*, but the *whole human Essence* in *Soul and Flesh*, according to all the *three Worlds*.

84. But He hath not received, or taken upon Himself, the awakened or impressed *Vanity*, which the *Devil*, by his *Imagination*, brought into the *Flesh*, by which the *Flesh* did commit *Sin*. Though He hath indeed taken upon Him the awakened *Forms of Life*, as they were gone forth from their equal Agreement, each of them into its own Desire.

85. For therein lay our *Infirmity*, and the *Death*, which He was to drown with his *Heavenly holy Blood*. Herein He took upon himself all our *Sins and Infirmities*, also *Death* and *Hell* in

the *Wrath* of GOD, and destroyed their *Power* in the *human Properties*.

86. The *Wrath* of GOD was the *Hell* into which the *Spirit of Christ* went, when He had shed that *heavenly Blood* into our *outward human Blood*, and tintured it with the *Love*; thereby changing that *Hell* of the *human Property* into *Heaven*, and reducing the *human Properties* into equal Agreement, into the *Heavenly Harmony*.

Chapter IV

How we are born anew, and how we may fall into God's Anger again.

NOW here we may rightly understand what our *New-Birth*, or *Regeneration*, is; and how we may become, and continue to be, the *Temple of God*; though in this lifetime, according to the *outward Humanity*, we are *sinful mortal Men*.

88. *Christ* in the *human Essence* hath broken up and opened the *Gates* of our *inward Heavenly Humanity*, which was shut up in *Adam*. So that nothing is now wanting, but that the *Soul* draw its *Will* out from the *Vanity* of the corrupted *Flesh*, and bring it into this *open Gate* in the *Spirit of Christ*.

89. *Great* and *strong Earnestness* is required here; and not only a *learning* and *knowing*, but a real *Hunger* and *Thirst* after the *Spirit of Christ*. For to know only, is not *Faith*; but an *Hunger* and *Thirst* after that which I want, so that I draw it in thereby to myself, and lay hold on it with the *Desire* and *Imagination*, and, make it my own; this is the *Truth* and *Essence* of a *Christian's Faith*.

90. The *Will* must go forth from the *Vanity* of the *Flesh*, and willingly yield itself up to the *Suffering* and *Death* of *Christ*, and to all the *Reproach* of *Vanity*, which derideth it because it goeth forth from its own *House* wherein it was born, and regardeth *Vanity* no more, but merely desireth the *Love* of GOD in *Christ Jesus*.

• 91. In such a *Hunger* and *Desire* the *Will* receiveth and impresseth into itself the *Spirit of Christ* with his *Heavenly Corporeality*; that is, the *Soul* in its great *Hunger* and *Desire* taketh hold of, and draweth the *Body of Christ*, viz., the *Heavenly Substantiality*, into its *disappeared Image*, within which the *Word* of the *Power* of GOD is the *Working*.

92. The *Hunger* of the Soul bringeth its *Desire* quite through the *bruised Property* of its Humanity in the *Heavenly Part*, which disappeared in *Adam* ; which Humanity, the sweet *Fire of Love* in the *Death of Christ* did bruise, when the *Death* of that *Heavenly Humanity* was destroyed.

93. And so the *Hunger* of the Soul received into it, into its *disappeared Corporeality*, through the *Desire*, the *holy Heavenly Substance*, viz., *Christ's Heavenly Corporeality*, which filleth the Father all over, and is nigh unto all, and through all Things ; and through that the *disappeared Heavenly Body* riseth in the Power of GOD, in the sweet Name *Jesus*.

94. And this raised *Heavenly Spiritual Body* is the *Member of Christ*, and the *Temple of the Holy Ghost*, a true Mansion of the *Holy Trinity* according to *Christ's Promise*, saying, 'We will come to you, and make our Abode in you.'

95. The *Essence* of that Life eateth the *Flesh of Christ*, and drinketh his *Blood*. For the *Spirit of Christ*, viz., the *Word*, which made itself visible with the *Humanity of Christ* out of and in our *disappeared Humanity*, through the outward Man of the *Substance* of this World, swalloweth its *holy Substance* into its fiery ; for every *Spirit* eateth of its own *Body*.

96. Now if the Soul eat of this sweet, holy, and Heavenly Food, then it kindleth itself with the great *Love* in the Name and Power of *Jesus* ; whence its *Fire of Anguish* becometh a great Triumph of *Joy and Glory*, and the *true Sun* ariseth to it, wherein it is *born* to another *Will*.

97. And here cometh to pass the *Wedding of the Lamb*, which we heartily wish that the *Titular* and *Lip-Christians* might once find by Experience in themselves, and so pass from the *History* into the *Substance*.

98. But the Soul obtaineth not this *Pearl* of the *Divine Wisdom* and *Virtue* for its own *Property* during the Time of this Life ; because it hath the outward *Bestial Flesh* sticking to its outward Man.

99. The *Power* of which *Pearl* of *Divine Wisdom* espouseth itself in this *Wedding of the Lamb*, and sinketh itself down into the *Heavenly Image*, viz., into the *Substance* of the *Heavenly Man*, who is the *Temple of Christ* ; and not into the *Fire-breath* of the Soul, which is yet, during this whole lifetime, fast bound to the outward Kingdom, to the Bond of *Vanity*, with the Breath of the Air, and is in great Danger.

100. It darteth its Beams of *Love* indeed very often into the Soul, whereby the Soul receiveth *Light* ; but the *Spirit of Christ* yieldeth not itself up to the *Fire-breath* in this Life's Time, but to the *Breath of Light* only which was extinguished in *Adam*,

in which the *Temple of Christ* is, for that is the *true and holy Heaven*.

101. Understand aright now, *what the New-Birth or Regeneration is*, and *how it cometh to pass*, as followeth. The *outward earthly mortal Man* is not *born anew* in this *Life's Time*, that is, neither the *outward Flesh*, nor the *outward Part of the Soul*. They continue *both* of them in the *Vanity of their Wills* which awoke in *Adam*. They love their *Mother*, in whose *Body* they live, *viz.*, the *Dominion of this outward World*; and therein the *Birth of Sin* is manifest.

102. The *outward Man* in *Soul and Flesh*, (we mean the *outward Part of the Soul*) hath no *Divine Will*, neither doth he understand any Thing of *GOD*, as the *Scripture* saith, 'The natural Man perceiveth not the Things of the Spirit of GOD,' &c.

103. But, the *Fire-breath* of the *inward World*, if it be once *enlightened*, understandeth it; it hath a great *Longing, Sighing, Hunger, and Thirst* after the *sweet Fountain of Christ*; it refresheth itself by *Hungering and Desiring*, (which is the *true Faith* in) the *sweet Fountain of Christ* from his *New Body*, from the *Heavenly Substantiality*, as a hungry *Branch* in the *Vine Christ*.

104. And the Reason why the *fiery Soul* cannot attain to *Perfection* during this *Lifetime*, is because it is fast bound with the *outward Bond of Vanity*, through which the *Devil* continually casteth his *venomous Rays of Influence* upon it, and so *sifteth* it, that it often biteth at his *Bait*, and *poisoneth* itself. From whence *Misery and Anguish* arise, so that the *Noble Sophia* hideth herself in the *Fountain of Christ*, in the *Heavenly Humanity*; for she cannot draw near to *Vanity*.

105. For she knew how it went with her in *Adam*, when she lost her *Pearl*, which is of *Grace* freely bestowed again upon the *inward Humanity*; therefore she is called *Sophia, viz., the Bride of Christ*.

106. Here she faithfully calleth to her *Bridegroom* the *fiery Soul*, and exhorteth him to *Repentance*, and to the *unburdening* of himself, or *going forth* from the *Abomination of Vanity*.

107. And now *War* assaulteth the whole Man. The *outward Fleshly Man* fighteth against the *inward Spiritual Man*, and the *Spiritual* against the *Fleshly*; and so Man is in continual *Warfare and Strife*, full of *Trouble, Misery, Anguish, and Care*.

108. The *inward Spirit* saith to the *fiery Soul*: *O my Soul! O my Love! Turn I beseech thee and go forth from Vanity, or else thou loseth my Love and the noble Pearl*.

109. Then saith the *outward Reason, viz., the Bestial Soul*: 'Thou art foolish; wilt thou be a *Laughing-Stock*, and the

78 *The Way to Christ.*

'Scorn of the World? Thou needest the outward World to maintain this Life. Beauty, Power, and Glory are thy proper Happiness; wherein only thou canst rejoice and take Delight. Why wilt thou cast thyself into Anguish, Misery, and Reproach? Take thy Pleasure, which will do both thy Flesh and thy Mind good.'

110. With such *Filth* the true Man is often *defiled*; that is, the *outward Man* defileth himself, as a Sow in the Mire, and obscureth his noble *Pearl*. For the more vain the *outward Man* groweth, the more dark the *inward Man* cometh to be, until at length it disappeareth altogether.

111. And then the fair *Paradisaical Tree* is gone, and it will be very hard to recover it again. For when the outward *Light*, viz., the outward Soul is once enlightened, so that the *outward Light of Reason* is kindled by the *inward Light*; then the outward Soul commonly useth to turn *Hypocrite*, and esteem itself *Divine*, even though the *Pearl* be gone; which lamentable Error sticketh hard to many a Man.

112. And thus it comes to pass that the *Tree of Pearl* in the *Garden of Christ* is often spoiled; concerning which the *Scripture* maketh a *hard Knot* or *Conclusion*, viz., *That those who have once tasted the Sweetness of the World to come, and fall away from it again, shall hardly see the Kingdom of God.*

113. And though it cannot be denied, but that the *Gates of Grace* still stand open, yet the false and dazzling *Light of the outward Reason* of the Soul so deceiveth and hindereth such Men, that they suppose they have the *Pearl*, while they yet live to the *Vanity of this World*, and dance with the *Devil* after his Pipe.

Chapter V.

How a Man may call himself a Christian, and how not.

HERE therefore a Christian should consider *why* he calleth himself a *Christian*, and examine truly whether he be one or not. For surely my learning to *know* and confess that I am a *Sinner*, and that *Christ* hath destroyed my *Sins* on the *Cross*, and shed His *Blood*, for me, doth not make me a *Christian*.

115. The *Inheritance* belongeth only to the *Children*. A Maid Servant in a House knoweth well enough what the Mistress would have to be done, and yet that maketh her not the *Heiress* of her Mistress' Goods. The very *Devils* know that there is a

GOD, yet that doth not *change* them into *Angels* again. But if the Maid Servant in the House shall be *married* to the Son of her Mistress, then she may come to *inherit* her Mistress' Goods And so it is to be understood also in the Matter of being a *Christian*.

116. The Children of the *History* are not the *Heirs* of the Goods of *Christ*, but the *legitimate* Children, *regenerated by the Spirit of Christ* are the only true *Heirs*. For GOD said to *Abraham*, *Cast out the Son of the Bondwoman, he shall not inherit with the Son of the Free*. For he was a *Scorner*, and but an *Historical Son* of the *Faith* and *Spirit of Abraham*; and so long as he continued such a one, he was not a true *Inheritor* of the *Faith* of *Abraham*, and therefore GOD commanded he should be *cast out* from *inheriting* his Goods; which was a *Type* of the *Christendom* which was to come.

117. For the *Promise* of *Christendom* was made to *Abraham*; therefore the *Type* was then also set forth by two Brethren, *Isaac* and *Ishmael*, in order to show how *Christendom* would behave itself, and that two Sorts of Men would be in it, *viz.*, *true Christians* and *Lip-Christians*. Which latter under the Title of *Christianity* would be but *mockers*, as *Ishmael* was and *Esau*, who also was a *Type* of the *outward Adam*, as *Jacob* was a *Type* of *Christ*, and His *true Christendom*.

118. Thus every one who will call himself a *Christian*, must *cast out* from himself the *Son of the Bond-Woman*, that is, the *earthly Will*, and be ever-more killing and destroying it, and not settle it in the *Inheritance*.

119. Nor give the *Pearl* to the *Bestial Man*, for him to sport himself with in the *outward Light*, in the *Lust* of the *Flesh*; but we must with our Father *Abraham* being the *Son* of the *right Will* to *Mount Moriah*, and be ready in Obedience to GOD to offer it up, ever in *Will* dying from *Sin* in the *Death* of *Christ*, giving no Place to the *Beast* of *Vanity* in the Kingdom of *Christ*, not suffering it to grow *wanton*, *proud*, *covetous*, *envious*, and *malicious*. For all these are the Properties of *Ishmael* the *Son of the Bond-Woman*, whom *Adam* begat in his *Vanity* on the wanton *Whore* the false *Bond-Woman*, by the *Devil's Imagination*, out of the *earthly Property* in *Flesh* and *Blood*.

120. This *Mocker* and *Titular Christian* is the *Son* of the false *Bond-Woman*, and must be cast out; for he shall not possess the *Inheritance* of *Christ* in the Kingdom of GOD. He is not fit, he is but *Babel*, a Confusion of that *one* Language into *many* Languages. He is but a *Talker* and a *Wrangler* about the *Inheritance*; he means to get it to himself by *Talking* and *Wrangling*, by the Hypocrisy of his Lips and seeming Holiness, although he is

no better than a blood-thirsty *Murderer* of his brother *Abel*, who is the *right Heir*.

121. Therefore we say what we *know*, that he that will call himself a *true Christian* must *try* himself, and find what Kind of *Properties* drive and rule him, whether the *Spirit of Christ* moveth him to *Truth* and *Righteousness*, and to the *Love of his Neighbour*, so that he would willingly do what is right, if he knew but *how*.

122. Now if he find that he hath a real *Hunger* after such *Virue*, then he may justly think that he is *drawn*. And then he must begin to *practise* accordingly, and not be content with a *Will* only, without *Doing*. The *drawing of the Father to Christ* consisteth in the *Will*, but the true *Life* consisteth in the *Doing*; for the *right Spirit* doeth that which is *right*.

123. But if there be the *Will to do*, and yet the *Doing* followeth not, then the *true Man* is still shut up in vain *Lust*, which suppresseth the *Doing*. And therefore such a one is but an *Hypocrite* and an *Ishmaelite*; he *speaketh* one Thing and *doth* another, and witnesseth thereby that his Mouth is a *Liar*; for he himself *doth* not that which he *teacheth*, and consequently only serveth the *Bestial Man* in *Vanity*.

124. For he that will say, *I have a Will, and would willingly do good, but the earthly Flesh, which I carry about me, keepeth me back, so that I cannot; yet I shall be saved by Grace, for the Merits of Christ. I comfort myself with His Merit and Sufferings; who will receive me of mere Grace, without any Merits of my own, and forgive me my Sins.* Such a one I say, is like a Man that knoweth what Food is good for his Health, yet will not eat of it, but eateth *Poison* instead thereof, from whence *Sickness* and *Death* will certainly follow.

125. For what good doth it to the Soul to *know* the *Way to God*, if it will not *walk* therein, but go on in a contrary Path? What good will it do the Soul to *comfort* itself with the *Filiation of Christ*, with His *Passion* and *Death*, and so flatter itself with the Hopes of getting the *Patrimony* thereby, if it will not *enter* into the *Filial Birth*, that it may be a *true Child*, born out of the *Spirit of Christ*, out of His *Suffering*, *Death* and *Resurrection*? Surely, the *Tickling* and *Flattering* itself with *Christ's Merits*, without the *true innate Childship*, is *Falsehood* and a *Lie*, whosoever he be that teacheth it.

126. This *Comfort* belongeth only to the *penitent Sinner*, who striveth against *Sin* and the *Anger of GOD*. When *Temptations* come, and the *Devil* assaulteth such a poor *repentant Soul*, then it must wholly wrap itself up in the *Merits and Death of Christ*, as its sole *Armour of Defence*.

127. *Christ alone* indeed hath *merited* Redemption for us; but not in such a Way as that for His own proper *Merit's* Sake, He will freely grant us *His Childship* by an *outward Adoption* only, and so receive us for his *Children*, when we are none. No. *He himself* is the *Mèrit*, He is the open *Gate* that leadeth through *Death*; and through that *Gate* we must enter. He receiveth no *Beast* into his *Merit*, but those only that *turn*, and *become as Children*. Those *Children* that thus come to Him are His *Reward*, which he hath *merited*.

128. For thus he said, 'Father, the Men were thine and thou 'hast given them to me,' [as my *Reward*] 'and I will give them 'eternal Life.' But the *Life of Christ* will be given to none, unless they come to Him in His *Spirit*, into His *Humanity*, *Sufferings*, and *Merit*, and therein *be born true Children of the Merit*.

129. We must *be born of His Merit*, and put on the *Merit of Christ* in his *Passion and Death*; not *outwardly* with verbal *Flattery* only, and bare *comforting* of ourselves therewith, while we still remain *Aliens* and *strange Children*, of a *strange Essence* or *Nature*. No, the *strange Essence inheriteth* not the *Childship*, but the *innate Essence inheriteth* it.

130. This *innate Essence* is not of *this World*, but in *Heaven*, of which *St. Paul* speaketh saying, *Our Conversation is in Heaven*. The *filial Essence* walketh in *Heaven*, and *Heaven* is in *Man*.

131. But if *Heaven* in *Man* be not *open*, and the *Man* stand *without Heaven* flattering himself, and say, *I am still without, but Christ will take me in through his Grace; is not his Merit mine?* Such a one is in *Vanity* and *Sin* with the *outward Man*, and with the *Soul in Hell*, viz., in the *Anger of GOD*.

132. Therefore learn to understand rightly what *Christ* hath taught us, and done for us. *He* is our *Heaven*; *He* must get a *Form* in us, or else we shall not be in *Heaven*. Thus then the *Soul's inward Man*, with the *Holy Body of Christ*, viz., in the *New Birth*, is in *Heaven*, and the *outward mortal Man* is in the *World*, of which *Christ* spake, saying, 'My Sheep are in my 'Hand, and none shall pluck them away; the Father who 'gave them to me is greater than all.'

Chapter VI.

Of the Right and of the Wrong going to Church, receiving the Sacraments, and Absolution.

BELOVED Brethren, we will teach you *faithfully*, not with flattering Lips to please the *Antichrist*, but from our *Pearl*, the *Virtue*, *Power*, and *Spirit* of *Christ* in us, from a *Christian Essence* and *Knowledge*; not from the *Husk* and *History*, but from a *New-born Spirit*, from *Christ's Knowledge*, as a Branch growing on the Vine *Christ*; from the Measure of that *Knowledge* which is opened in us, according to the Will and Counsel of *GOD*.

134. Men tie us in these Days to the *History*, and to the *material Churches of Stone*; which *Churches* are indeed good in their Kind, if Men did also bring the *Temple of Christ* into them. They teach moreover that *their Absolution* is a *Forgiving of Sins*, and that the *Supper of the Lord* taketh away *Sin*: Also that the *Spirit of God* cometh into Men through *their Ministry*. All which hath a proper Meaning, if it was rightly understood; and if Men did not cleave merely to the *Husk*.

135. Many a Man goeth to *Church* twenty or thirty Years, heareth *Sermons*, receiveth the *Sacraments*, and heareth *Absolution* read or declared, and yet is as much a *Beast of the Devil* and *Vanity* at the last as at the first. A *Beast* goeth into the *Church*, and to the *Supper*, and a *Beast* cometh out from thence again.

136. How will he *eat* that hath no *Mouth*? can any Man *eat* that Food which is so shut up that he cannot get it? How will he *drink* that can come at no *Water*? Or how will he *hear* that hath no *Hearing*?

137. What good End doth it answer, for me to go to the *material Churches of Stone*, and there fill my *Ears* with empty *Breath*? Or to go to the *Supper*, and feed nothing but the *earthly Mouth*, which is *mortal* and *corruptible*? Cannot I feed and satisfy that with a Piece of Bread at Home? What good doth it to the Soul, which is an *immortal Life*, to have the *Bestial Man* observe the *Form*, and venerate the *Shell*, of *Christ's* Institution, if it cannot obtain the *Kernel* thereof? For *St. Paul* saith of the *Supper*,—‘You receive it to *Condemnation*, ‘because ye discern not the Lord’s Body.’

138. The *Covenant* stands firm, and is *stirred* in the Use of the Institution. *Christ* proffereth His *Spirit* to us in His *Word* (*viz.*, in His *preached Word*) and his *Body* and *Blood* in the

Sacrament, and His *Absolution* in a *Brotherly Reconciliation* one to another.

139. But what good doth it to a *Beast* to stand and listen, who hath no *Hearing* to receive the *inward living Word*, nor any *Ground* wherein to lay the *Word*, that it may bring forth *Fruit*? Of such *Christ* saith, 'The Devil plucketh the *Word* 'out of their *Hearts*, lest they should believe and be saved.' But how can he do so? Because the *Word* findeth no *Place* in the *Hearing Mind* to take *Root* in.

140. And thus it is with *Absolution* also: what *Benefit* is it to me for one to say, *I pronounce or declare to thee the Forgiveness of thy Sins*, when my *Soul* is wholly *shut up* in *Sin*? Who-soever saith thus to a *Sinner* so *shut up*, erreth; and he that receiveth it without the *Voice of God* within himself confirming the same, deceiveth himself. *None can forgive Sins but God only.*

141. The *Preacher* hath not *Forgiveness of Sins* in his own *Power*; but it is the *Spirit of Christ* in the *Voice* of the *Priest* that hath the *Power*, provided the *Priest* himself is a *Christian*.

142. What good did it to those that heard *Christ Himself* teaching on *Earth*, when he said, 'Come unto me all ye that are 'weary and heavy laden, and I will give you *Rest*'? What good did this blessed *Promise* to those that heard it, if they *laboured* not, nor were *heavy laden*? What became of the *Refreshment* or *Rest* then? Seeing they had *dead Ears*, and heard only the *outward Christ*, and not the *Word* of the *Divine Power*, certainly they were not *refreshed*. Just so much good the *Bestial Man* hath of his *Absolution* and *Sacraments*.

143. The *Covenant* is *open* in the *Sacraments*; and in the *Office* or *Ministry* of *teaching* also the *Covenant* is stirred; the *Soul* doth receive it, but in *that Property* only of which the *Mouth* of the *Soul* is.

144. That is, the *outward Beast* receiveth *Bread* and *Wine*, which it may have as well at *Home*. And the *fiery Soul* receiveth the *Testament* according to its *Property*, viz., in the *Anger* of *GOD* it receiveth the *Substance* of the *eternal World*, but according to the *Property* of the *dark World*; it receiveth therefore, as the *Scripture* saith, *to its own Judgment* or *Condemnation*. For as the *Mouth* is, so is the *Food* which is taken in by the *Mouth*. And after this *Manner* also it is, that the *Wicked* shall behold *Christ* at the *last Judgment* as a *severe Judge*; but the *Saints* shall behold Him as a *loving Immanuel*.

145. *GOD'S Anger* standeth open in his *Testaments* towards the *Wicked*; but towards the *Saints* the *Heavenly Loving Kindness*, and in it the *Power* of *Christ* in the *Holy Name Jesus*,

standeth open. What good then doth the *Holy Thing* do to the *Wicked*, who cannot enjoy it? Or what is it there, that can *take away* his *Sins*, when his *Sin* is only *stirred* and *made manifest* thereby?

146. The *Sacraments* do not *take away Sin*; neither are *Sins forgiven* thereby. But it is thus: When *Christ* ariseth, then *Adam* dieth in the *Essence* of the *Serpent*; as when the *Sun* riseth, the *Night* is swallowed up in the *Day*, and the *Night* is no more: Just so are *Sins forgiven*.

147. The *Spirit of Christ* eateth of his *Holy Substance*, the *inward Man* is the *Receiver* of the *Holy Substance*; he receiveth what the *Spirit of Christ* bringeth into him, *viz.*, the *Temple of GOD*, *Christ's Flesh* and *Blood*. But what doth this concern a *Beast*? Or what doth it concern the *Devils*? Or the *Soul* that is in the *Anger* of *GOD*? These eat of the *Heavenly Blood*, that is in the *Heaven* wherein *they* dwell, which is the *Abyss*, or *Bottomless Pit*.

148. And thus it is also in the *Office* or *Ministry of Preaching*: The *Ungodly Man* heareth what the *outward Soul* of the *outward World* preacheth; that He receiveth, *viz.*, the *History*; and if there be *Straw* or *Stubble* in that which is taught, he sucketh the *Vanity* out of that. Yea, if the *Preaching* be mere *Calumny*, *Railing*, and *uncharitable Abuse*, as is sometimes the *Case*, then his *Soul* sucketh the *venomous Poison*, and the *murdering Cruelty* of the *Devil* from it, wherewith it tickleth itself, and is pleased with learning how to judge and condemn others.

149. Thus if the *Preacher* be one that is *dead*, and hath no *true Life* in him, but soweth only *Venom* and *Reproach* proceeding out of his evil *Affections*, then it is the *Devil* that *teacheth*, and the *Devil* that *heareth*. Such *teaching* is received into a *wicked Heart*, and bringeth forth *wicked Fruits*. By which means the *World* is become a mere *Den of murdering Devils*. So that if you look among the *Herd* of such *Teachers* and *Hearers*, there is little to be found but *Revilings*, *Slandering*s, and *Reproaching*s; together with *Contention* about *Words*, and *Wrangling* about the *Husk*.

150. But the *Holy Ghost* teacheth in the *Holy Teacher*, and the *Spirit of Christ* heareth through the *Soul*, which is the *Divine House* of the *Divine Sound* or *Voice* in the *Holy Hearer*.

151. The *Holy Man* hath his *Church* in himself, wherein he *Heareth* and *Teacheth*. But *Babel* hath a *Heap of Stones*, into which she goeth with her *seeming Holiness* and *real Hypocrisy*. There she loveth to be seen in fine *Clothes*, and maketh a very devout and godly *Show*; the *Church of Stone* is her *God*, in which she putteth her *Confidence*.

152. But the *Holy Man* hath his *Church* about him everywhere, even in *himself*; for he always standeth and walketh, sitteth and lieth down in his *Church*. He liveth in the true Christian Church; yea, in the *Temple of Christ*; the *Holy Ghost* preacheth to him out of every *Creature*. Whatsoever he looketh upon, he seeth a *Preacher* of GOD therein.

153. Here now the *Scoffer* will say that I despise the *Church of Stone*, where the Congregation meeteth; but I say that I do not. For I do but discover the Hypocritical *Whore of Babylon*, which committeth *Whoredom* with the *Church of Stone*, and termeth herself a *Christian*, but is indeed a *Strumpet*.

154. A true *Christian* brings his *Holy Church* with him into the Congregation. For the *Heart* is the true *Church*, where a *Man* must practise the *Service of God*. If I should go a thousand Times to *Church*, and to the *Sacrament* every week, and hear *Absolution* declared to me every Day, and have not *Christ in me*, all would be false, an unprofitable Fiction and graven Image in *Babel*, and no *forgiving of Sins*.

155. A *Holy Man* doth *Holy Works* from the *Holy Strength* of his Mind. The *Work* is not the *Atonement of Reconciliation*, but it is the *Building* which the true *Spirit* buildeth in his *Substance*; it is his *Habitation*. But the Fiction and Fancy is the *Habitation* of the false *Christian*, into which his Soul entereth with *Dissimulation*. The *outward hearing* reacheth but to the *outward*, and worketh in the *outward* only; but the *inward Hearing* goeth into the *inward*, and worketh in the *inward*.

156. Dissemble, roar, cry, sing, preach, and teach as much as thou wilt; yet if thine *inward Teacher* and *Hearer* be not open, all is nothing but a *Babel*, a Fiction, and a graven Image, whereby the *Spirit* of the *outward World* doth model and make to itself a graven Image in Resemblance of the *inward*; and maketh a *Holy Show* therewith, as if he performed some *Divine* or *Holy Service* to GOD. Whereas many Times in such Service and Worship, the *Devil* worketh mightily in the *Imagination*, and very much tickleth the *Heart* with those Things wherein the *Flesh* delighteth. Which indeed not seldom happeneth to the *Children of God*, as to their *outward Man*, if they do not take great Heed to themselves; so busily doth the *Devil* beset and sift them.

Chapter VII.

Of Unprofitable Opinions, and Strife about the Letter.

A TRUE Christian, who is born anew of the Spirit of Christ, is in the Simplicity of Christ, and hath no Strife or Contention with any Man about Religion. He hath Strife enough in himself, with his own Bestial evil Flesh and Blood. He continually thinketh himself a great Sinner, and is afraid of GOD: But the Love of Christ by degrees pierceth through, and expelieth that Fear, as the Day swalloweth up the Night.

159. But the Sins of the Impenitent Man rest in the Sleep of Death, bud forth in the Pit, and produce their Fruit in Hell.

160. The Christendom that is in Babel, striving about the Manner how Men ought to serve GOD, and glorify Him; also how they are to know Him, and what He is in His Essence and Will. And they preach positively, that whosoever is not one and the same with them in every Particular of Knowledge and Opinion, is no Christian, but a Heretic.

161. Now I would fain see how all their Sects can be brought to agree in that One which might be called a true Christian Church; when all of them are Scorners, every Party of them reviling the rest, and proclaiming them to be false.

162. But a Christian is of no Sect: He can dwell in the midst of Sects, and appear in their Services, without being attached or bound to any. He hath but one Knowledge, and that is, Christ in him. He seeketh but one Way, which is the Desire always to do and teach that which is right; and he putteth all his knowing and willing into the Life of Christ.

163. He sigheth and wisheth continually that the Will of GOD might be done in him, and that His Kingdom might be manifested in him. He daily and hourly killeth Sin in the Flesh; for the Seed of the Woman, viz., the inward Man in Christ, continually breaketh the Head of the Serpent, that is, the Power of the Devil, which is in Vanity.

164. His Faith is a Desire after God and Goodness; which he wrappeth up in a sure Hope, trusting to the Words of the Promise, and liveth and dieth therein; though as to the true Man, he never dieth.

165. For Christ saith, 'Whosoever believeth in me, shall never die, but hath pierced through from Death to Life; and Rivers of living Water shall flow from him,' viz., good Doctrine and Works.

166. †Therefore I say, that whatsoever fighteth and contendeth about the *Letter*, is all *Babel*. The *Letters* of the *Word* proceed from, and stand all in, *one Root*, which is the *Spirit of God*; as the various *Flowers* stand all in the *Earth* and grow by one another. They fight not with each other about their *Difference* of *Colour*, *Smell*, and *Taste*, but suffer the *Earth*, the *Sun*, the *Rain*, the *Wind*, the *Heat* and *Cold*, to do with them as they please; and yet every one of them groweth in its own peculiar *Essence* and *Property*.

167. Even so it is with the *Children* of *GOD*; they have various *Gifts* and *Degrees* of *Knowledge*, yet all from *one Spirit*. They all rejoice at the *great Wonders* of *GOD*, and give *Thanks* to the most *High* in His *Wisdom*. Why then should they contend about Him in whom they live and have their *Being*, and of whose *Substance* they themselves are?

168. It is the greatest *Folly* that is in *Babel*, for *People* to strive about *Religion*, as the *Devil* hath made the *World* to do; so that they contend vehemently about *Opinions* of their own *Forging*, viz., about the *Letter*; when the *Kingdom of God* consisteth in no *Opinion*, but in *Power* and *Love*.

169. As *Christ* said to his *Disciples*, and left it with them at the last, saying, 'Love one another, as I have loved you; for thereby Men shall know, that ye are my *Disciples*.' If Men would as fervently seek after *Love* and *Righteousness* as they do after *Opinions*, there would be no *Strife* on *Earth*, and we should be as *Children* of *One Father*, and should need no *Law*, or *Ordinance*.

170. For *GOD* is not served by any *Law*, but only by *Obedience*. *Laws* are for the *Wicked*, who will not embrace *Love* and *Righteousness*; they are, and must be, compelled and forced by *Laws*.

171. We all have but one only *Order*, *Law*, or *Ordinance*, which is to stand still to the *Lord* of all *Beings*, and resign our *Wills* up to Him, and suffer His *Spirit* to play what *Music* He will. And thus we give to Him again as His own *Fruits*, that which He worketh and manifesteth in us.

172. Now if we did not contend about our different *Fruits*, *Gifts*, *Kinds* and *Degrees* of *Knowledge*, but did acknowledge them in one another, like *Children* of the *Spirit of God*, what could condemn us? For the *Kingdom of God* consisteth, not in our knowing and supposing, but in *Power*.

173. If we did not know half so much, and were more like *Children*, and had but a *Brotherly Mind* and good *Will*, towards one another, and lived like *Children* of *one Mother*, and as *Branches* of *one Tree*, taking our *Sap* all from *one Root*, we should be far more *Holy* than we are.

174. *Knowledge* serves only to this End, viz., to *know* that we have *lost* the *Divine Power*, in *Adam*, and are become now *inclined* to *Sin*; that we have *evil Properties* in us, and that doing *Evil* pleaseth not *GOD*; so that with our *Knowledge* we might learn to do *Right*. Now if we have the *Power* of *GOD* in us, and desire with all our *Hearts* to act and to live *aright*, then our *Knowledge* is but our *Sport*, or Matter of *Pleasure*, wherein we rejoice.

175. For *true Knowledge* is the *Manifestation* of the *Spirit of God* through the *eternal Wisdom*. He *knoweth* what He will in *His Children*; He showeth his *Wisdom* and *Wonders* by his *Children*, as the *Earth* putteth forth its various *Flowers*.

176. Now if we dwell one with another, like humble *Children*, in the *Spirit of Christ*, one rejoicing at the *Gift* and *Knowledge* of another, who would *judge* or *condemn* us? Who *judgeth* or *condemneth* the *Birds* in the *Woods*, that praise the *Lord* of all *Beings* with *various* *Voices*, every one in its own *Essence*? Doth the *Spirit of God* reprove them for not bringing their *Voices* into *one* *Harmony*? Doth not the *Melody* of them-all proceed from His *Power*, and do they not *sport* before Him.

177. Those *Men* therefore that *strive* and *wrangle* about the *Knowledge* and *Will of God*, and despise one another on that *Account*, are more *foolish* than the *Birds* in the *Woods*, and the wild *Beasts* that have no true *Understanding*. They are more *unprofitable* in the *Sight* of the *Holy GOD* than the *Flowers* of the *Field*, which stand still in quiet *Submission* to the *Spirit of God*, and suffer Him to manifest the *Divine Wisdom* and *Power* through them. Yea, such *Men* are *worse* than *Thistles* and *Thorns* that grow among fair *Flowers*, for they at least stand still and are *quiet*, whereas those *Wranglers* are like the *ravenous Beasts* and *Birds of Prey*, which *fright* the other *Birds* from singing and praising *GOD*.

178. In short; they are the *Issue*, *Branches* or *Sprouts* of the *Devil* in the *Anger* of *GOD*, who, notwithstanding must by their very *tormenting* be made to serve the *LORD*; for by their plaguing and persecuting, they press out the *Sap* through the *Essence* of the *Children of God* so, that they move and stir themselves in the *Spirit of God*, with praying and continual sighing, in which *Exercise* of their *Powers* the *Spirit of God* moveth Himself in them.

179. For thereby the *Desire* is exerted, and so the *Children of God* grow green, flourish, and bring forth *Fruit*; for the *Children of God* are *manifested* in *Tribulation*; as the *Scripture* saith, 'When thou chastiseth them, they cry fervently to thee.'

Chapter VIII.

Wherein Christian Religion consisteth, and how Men should serve God and their Brethren.

ALL Christian Religion wholly consisteth in this, to learn to know ourselves : Whence we are come, and What we are ; how we are gone forth from the *Unity* into *Dissension*, *Wickedness*, *Unrighteousness* ; how we have awakened and stirred up these *Evils* in us ; and how we may be delivered from them again, and recover our original *Blessedness*.

181. First, how we were in the *Unity*, when we were the *Children of God* in *Adam* before he fell. Secondly, how we are now in *Dissension* and *Disunion*, in *Strife* and *Contrariety*. Thirdly, whither we go when we pass out of this corruptible condition ; whither with the *immortal*, and whither with the *mortal* Part.

182. And lastly, how we may come forth from *Disunion* and *Vanity*, and enter again into that one Tree, *Christ* in us, out of which we all sprung in *Adam*. In these *Four Points* all the necessary Knowledge of a Christian consisteth.

183. So that we need not strive about any Thing ; we have no Cause of *Contention* with each other. Let everyone only exercise himself in learning how he may enter again into the *Love of God* and his *Brother*.

184. The *Testaments of Christ* are nothing else but a *loving Bond* or *Brotherly Covenant*, wherewith GOD in *Christ* bindeth himself to us and us to him. All teaching, willing, living, and doing, must imply, aim at, and refer to, *that*. All teaching and doing otherwise, whatsoever it be, is *Babel* and a *Fiction* ; a mere graven Image of *Pride* in unprofitable Judgings, a disturbing of the World, and an Hypocrisy of the *Devil*, wherewith he blindeth Simplicity.

185. Every *Preacher* void of the *Spirit of God*, who without *Divine Knowledge*, setteth himself up for a *Teacher of Divine Things*, pretending to serve GOD thereby, is false, and doth but serve the *Belly*, his *Idol*, and his own proud insolent Mind, in desiring to be honoured on that Account, and esteemed *Holy*, or a *Divine* in *Holy Orders*. He beareth an *Office*, to which he is set apart and chosen by the *Children of Men*, who do but flatter him, and for Favour have ordained him thereunto.

186. *Christ* said, ' Whosoever entereth not by the Door,' that is, through his Spirit, ' into the Sheepfold, but climbeth up some

'other Way, the same is a Thief and a Murderer, and the Sheep 'follow him not, for they know not his Voice.'

187. He hath not the *Voice* of the *Spirit of God*, but the *Voice* of *his own Art* and *Learning* only; the *Man* teacheth, and not the *Spirit of God*. But *Christ* saith, 'Every Plant which my 'Heavenly Father hath not planted, shall be plucked up by the 'Roots.'

188. How then will he that is *Ungodly* plant *Heavenly Plants*, when he hath no *Seed* alive in its *Power* in *himself*? *Christ* saith expressly, 'The Sheep hear not his Voice, they follow him not.'

189. The *written Word* is but an *Instrument* whereby the *Spirit* leadeth us to *itself within us*. That *Word* which will teach, must be *living* in the *literal Word*. The *Spirit of God* must be in the *literal Sound*, or else none is a *Teacher* of *GOD*, but a mere *Teacher* of the *Letter*, a *Knower* of the *History*, and not of the *Spirit of God in Christ*.

190. All that Men will serve *GOD* with, must be done *in Faith*, viz., in the *Spirit*. It is the *Spirit* that maketh the Work perfect, and acceptable in the Sight of *GOD*. All that a Man *undertaketh* and *doeth* in *Faith*, he *doeth* in the *Spirit of God*, which *Spirit of God* doth co-operate in the Work, and then it is acceptable to *GOD*. For *He hath done it Himself*, and His *Power* and *Virtue* is in it: It is *Holy*.

191. But whatsoever is done in *Self*, without *Faith*, is but a *Figure* and *Shell*, or *Husk*, of a *true Christian Work*.

192. If thou servest thy Brother, and doest it but in *Hypocrisy*, and givest him *unwillingly*, then thou servest not *GOD*. For thy *Faith* proceedeth not from *Love*, nor entereth into *Hope*, in thy Gift. Indeed thou *servest* thy Brother, and he for his Part *thanketh* *GOD* and *blesseth* thee, but thou *blessest* not him. For thou givest him thy Gift with a *grudging Spirit*, which entereth not into the *Spirit of God*, into the *Hope of Faith*; therefore thy Gift is but *half* given, and thou hast but *half* thy Reward for it.

193. The same is true of *receiving* a Gift. If any *giveth* in *Faith*, in Divine *Hope*, he *blesseth* his Gift by his *Faith*. But whoso *receiveth* it *unthankfully*, and murmureth in his Spirit, he *curseth* it in the Use or Enjoyment of it. Thus it is, that every-one shall have his own; 'Whatsoever he soweth, that shall he 'also reap.'

194. So likewise it is in the *Office* of *teaching*; 'whatsoever a 'Man soweth, that also he reapeth.' For if any Man *sow good Seed* from the *Spirit of Christ*, it sticketh in the *good Heart*, and bringeth forth *good Fruit*; but in the *wicked*, who are not capable of receiving the *good Seed*, the *Anger* of *GOD* is stirred.

195. If any *sow* Contentions, Reproaches, and Misconstruc-

tions, all *ungodly* People receive *that* unto them ; which sticketh in *them* also, and bringeth forth *Fruit* accordingly. So that they learn thereby to despise, revile, slander, and misrepresent one another. Out of which Root the *great Babel* is sprung and grown ; wherein Men, from mere *Pride* and *Strife*, contend about the *History*, and the *Justification* of a *poor Sinner* in the Sight of GOD ; thereby causing the simple to err and blaspheme, insomuch that one Brother revileth and curseth the other, and excommunicateth, or casteth him to the *Devil*, for the Sake of the *History* and *Letter*.

196. Such *Railers* and *Revilers* fear not GOD, but raise the great *Building* of *Dissension*. And seeing corrupt Lust lieth in all Men, in the *earthly Flesh* still, therefore they raise and awaken *Abominations* even in the *simple Children of God*, and make the People of GOD, as well as the Children of Iniquity, to blaspheme. And thus they become *Master-Builders* of the great *Babel* of the World, and are as useful in the Church, as a *fifth Wheel* in a *Waggon* ; yea, what is worse than that, they erect the *Hellish Building* too.

197. Therefore it is highly necessary for the *Children of God* to pray earnestly, that they may learn to *know* this *false Building*, and go forth from it with their Minds, and not help to *build* it up, and persecute their *Fellow-Children of God*. For by that means they keep *themselves* back from the *Heavenly Kingdom*, and turn aside from the right Way.

198. According to the saying of *Christ* to the *Pharisees*, ‘ Woe unto you Pharisees ; for you compass Sea and Land to make ‘ one Proselyte, and when he is one, you make him two-fold ‘ more the Child of Hell than yourselves.’ Which is truly too much the Case with the *modern Factions* and *Sects* among these Criers and Teachers of *Strife*.

199. I desire therefore, out of my *Gifts* which are *revealed* to me from GOD, that all the *Children of God*, who desire to be the *true Members* of *Christ*, be faithfully warned to depart from such abominable *Contentions* and bloody *Fire-brands*, and to go forth from all *Strife* with their Brethren, and *strive* only after *Love* and *Righteousness* towards all Men.

200. For he that is a *good Tree* must bring forth *good Fruits*, and must sometimes suffer *Swine* to devour his *Fruits*, and yet must continue a *good Tree* still, and be always willing to work with GOD, and not suffer any *Evil* to overcome him. And then he standeth and groweth in the *Field* of GOD, and bringeth forth *Fruit* to be set upon GOD’S *Table*, which he shall enjoy *for ever*. Amen. ‘ All that hath Breath praise the Name of the Lord. ‘ Hallelujah.’

THE
FOURTH BOOK.

A
DIALOGUE

BETWEEN A
Scholar and his Master.

Concerning the
SUPER-SENSUAL LIFE.

SHOWING

How the Soul may attain to *Divine Hearing* and *Vision*, and what its *Childship* in the *Natural* and *Supernatural Life* is; and how it passeth out of *Nature* into *God*, and out of *God* into *Nature* and *Self* again; also what its *Salvation* and *Perdition* are.

Written in the *German* Language,

(Anno. 1624.)

By JACOB BOEHME.

WE speak the hidden Mystical Wisdom of God, which God ordained before the World unto our Glory : Which none of the Princes of this World knew : For had they known it, they would not have crucified the Lord of Glory. But, as it is written, Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man, to conceive the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit : For the Spirit searcheth all Things, yea, the deep Things of God. For what Man knoweth the Things of a Man save the Spirit of a Man which is in him? even so the Things of God knoweth no Man, but the Spirit of God. Now, we have received, not the Spirit of the World, but the Spirit which is of God ; that we might know the Things which are freely given us of God. Which Things also we speak, not in the Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual Things with spiritual. But the natural Man receiveth not the Things of the Spirit of God : For they are foolishness unto him : neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth, or discerneth, all Things.—1 Corinthians ii. 7, 8, 9, 10, 11, 12, 13, 14, 15.

OF THE SUPER-SENSUAL LIFE,

OR THE

Life which is above Sense.

In a Dialogue between a *Scholar* or *Disciple*
and his *Master*.

THE SCHOLAR said to his Master ; How may I come to the *Super-sensual Life*, that I may see GOD and hear him speak ?

His Master said, When thou canst throw thyself for a Moment into *that* where no *Creature* dwelleth, then thou *hearest* what GOD speaketh.

2. THE SCHOLAR.—Is *That* near at Hand, or far off ?

THE MASTER.—It is *in* thee, and if thou canst for a while cease from all *thy Thinking* and *Willing*, thou shalt *hear* unspeakable Words of GOD.

3. THE SCHOLAR.—How can I *hear* when I stand still from *Thinking* and *Willing* ?

THE MASTER.—When thou standest still from the *Thinking* and *Willing* of *Self*, then the *eternal Hearing*, *Seeing*, and *Speaking*, will be revealed *in* thee ; and so GOD heareth and seeth through thee. *Thine own* Hearing, Willing, and Seeing hindereth thee, that thou dost not see nor hear GOD.

4. THE SCHOLAR.—*Wherewithal* shall I *hear* and *see* GOD ; seeing he is above *Nature* and *Creature* ?

THE MASTER.—When thou art *quiet* or *silent*, then thou art *That* which GOD was before *Nature* and *Creature*, and whereof he made thy *Nature* and *Creature* ; then thou *hearest* and *seest* with *That* wherewith GOD saw and heard *in* thee before *thy own* Willing, Seeing, and Hearing began.

5. THE SCHOLAR.—What hindereth or keepeth me back that I cannot come to *That* ?

THE MASTER.—*Thy own* Willing, Hearing, and Seeing ; and because thou strivest against *That* out of which thou art come, thou breakest thyself off with *thy own* Willing from *God's* Willing, and with *thy own* Seeing thou seest in *thy own* Willing only, and thy Willing stoppeth thy Hearing with *thy own* thinking of

earthly natural Things, and bringeth thee into a *Ground of essential State*, and *darkeneth* thee with *that* which thou *Willest*, so that thou canst not come to *That* which is *Supernatural* and *Super-sensual*.

6. THE SCHOLAR.—Seeing I am in *Nature*, how may I come through *Nature* into the *Super-sensual Ground*, without destroying *Nature*?

THE MASTER.—*Three Things* are requisite here ; the *first* is, thou must *resign thy Will* to GOD, and sink thyself down to the Ground in his *Mercy*. The *second* is, thou must *hate thy own Will*, and not do that whereto thy *own Will* driveth thee. The *third* is, thou must *submit thyself under the Cross*, that thou mayest be able to bear the Temptations of *Nature* and *Creature*. If thou dost so, GOD will speak *into* thee, and bring thy *resigned Will* into *himself*, into the *Supernatural Ground*; and then thou shalt *hear* what the *Lord* speaketh in thee.

7. THE SCHOLAR.—If I should do thus, I must forsake the *World* and my *Life* too.

THE MASTER.—If thou forsakest the *World*, thou comest into *That* whereof the *World* is made; and if thou lovest *thy Life*, and comest to have *thy own Power* faint, then thy *Life* is in *That* for whose sake thou forsakest it, *viz.*, in GOD, from whom it came into the Body.

8. THE SCHOLAR.—GOD hath created Man in and for the natural Life, to rule over all *Creatures* on Earth, and to be a *Lord* over all Things in this World; and therefore *Reason* suggests that he should possess it as *his own*.

How Men may and should rule over all Creatures, and can be like all Things.

THE MASTER.—If thou rulest over all *Creatures outwardly* only, then thy *Will* and *Ruling* is in a *Bestial Kind*, and is but an *imaginary transitory Ruling*; and thou also bringest thy *Desire* into a *Bestial Essence*, whereby thou becomest infected and captivated, and gettest also a *Bestial Condition*. But if thou hast left the *imaginary Condition*, then thou art in the *Super-imaginariness*, and rulest over all *Creatures* in that *Ground* out of which they are created, and nothing on Earth can hurt thee; for thou art *like* all Things, and nothing is unlike to thee.

9. THE SCHOLAR.—O loving Master, pray teach me the shortest Way *how* I may come to be *like* all Things.

THE MASTER.—With all my Heart; do but think on the *Words*

Of the Super-Sensual Life. 97

of our *Lord Jesus Christ*, when he said, 'Unless ye turn and become as Children, ye shall not see the Kingdom of God.' Now if thou wilt be *like* all Things, thou must *forsake* all Things, and turn thy *Desire* away from them, and not *desire* them, nor seek to *possess* that for *thy own*, which is *something*. For as soon as thou takest *something* into thy *Desire*, and receivest it into thee for *thy own*, then that *something* is the same with thyself, and it worketh with thee in thy *Will*, and then thou art obliged to protect it, and to take Care for it as for thy own Being. But if thou receive nothing into thy *Desire*, then thou art free from all Things, and rulest over all Things at once. For thou hast received nothing for *thy own*, and art *nothing* to all Things, and all Things are *nothing* to thee. Thou art as a Child which understandeth not what a Thing is; or though thou dost understand it, yet thou understandest it without being *affected* thereby; in that Manner wherein GOD ruleth and seeth all Things, and yet nothing comprehendeth or captivateth him.

Thou didst also desire that I would teach thee how thou mightest attain it. Consider then the *Words* of *Christ*, who said, 'Without me ye can do nothing.' In thy *own Power* thou canst not come to such *Rest* that no *Creature* should touch thee, unless thou givest thyself wholly up to the *Life* of our *Lord Jesus Christ*, and *resignest* thy *Will* and *Desire* wholly to Him, and *Willest* nothing without Him. Then with thy *Body* thou art in the World, in the *Properties*, and with thy *Reason* under the *Cross* of our *Lord Christ*; but with thy *Will* thou walkest in *Heaven*, and art in the *Original* from whence all *Creatures* proceeded, and to which they go again. And then thou mayest behold all Things *outwardly* with thy *Reason*, and *inwardly* with thy *Mind*, and rule in and over all Things with *Christ*, to whom *all Power is given both in Heaven and on Earth*.

10. THE SCHOLAR.—O Master, the *Creatures* that live in me so withhold me, that I cannot *wholly* yield and give up myself as I willingly would.

THE MASTER.—If thy *Will* goeth forth from the *Creatures*, then the *Creatures* are forsaken in and by thee; they are in the *World*, and thy *Body* only is with the *Creatures*, but in thy *Spirit* thou walkest with GOD. And if thy *Will* leaveth the *Creatures*, then the *Creatures* are dead in it, and live only in the *Body* in the *World*; and if thy *Will* doth not bring itself into them, they cannot touch thy Soul. For *St. Paul* saith, 'Our Conversation is in Heaven;' also, 'Ye are the Temple of the Holy Ghost, who dwelleth in you;' so then, the *Holy Ghost* dwelleth in the *Will*, and the *Creatures* dwell in the *Body*.

11. THE SCHOLAR.—If the *Holy Ghost* dwell in the *Will* of

the *Mind*, how may I keep myself that He may not depart from me?

THE MASTER.—Mark the *Words* of our *Lord Jesus Christ*; ‘If you abide in my Word, then my Words abide in you.’ If thou dost abide with thy *Will* in the *Words* of *Christ*, then His *Word* and *Spirit* abide in thee. But if thy *Will* goeth into the *Creatures*, then thou hast broken off thyself from Him, and then thou canst not any other Way keep thyself, but by abiding continually in *resigned Humility*, and entering into *continual Repentance*, so that thou art *always* grieved that *Creatures* live in thee. If thou dost thus, thou standest in a *daily dying* from the *Creatures*, and in a *daily ascending* into Heaven in and with thy *Will* again.

12. THE SCHOLAR.—O loving Master, pray teach me *how* I may come into such a *continual Repentance*.

How Men may come to continual Repentance, and subsist in Temptation.

THE MASTER.—When thou *leavest* that which *loveth* thee, and *lovest* that which *hateth* thee, then thou mayest abide continually in *Repentance*.

13. THE SCHOLAR.—What is that which I must thus *leave*?

THE MASTER.—Thy *Creatures* in *Flesh* and *Blood*, and all other Things that *love* thee; *love* thee because thy *Will* entertaineth, nourisheth, and preserveth them. These the *Will* must *leave* and account as *Enemies*; and the *Cross* of our *Lord Jesus Christ* together with the *Reproach* of the *World* *hateth* thee, which thou must learn to *love*, and take for a *daily Exercise* of thy *Repentance*. And then thou shalt have *continual Cause* to *hate thyself* in the *Creature*, and to seek the *eternal Rest*, wherein thy *Will* may *rest*; as *Christ* said, ‘In the *World* you shall have ‘*Tribulation*, but in me you shall have *Rest*.’

14. THE SCHOLAR.—How may I stand firm in such a *Temptation* as this?

THE MASTER.—If every *Hour* thou dost once throw thyself beyond all *Creatures*, above all *sensual Reason*, into the *mere Mercy* of *GOD*, into the *Sufferings* of our *Lord*, and *yield* thyself thereinto, then thou shalt receive *Power* to rule over *Sin*, *Death*, and the *Devil*, over *Hell* and the *World*, and then thou mayest stand firm in all *Temptations*.

15. THE SCHOLAR.—Poor Man that I am, what would become of me, if I should attain with my *Mind* to *That* where no *Creature* is!

Of the Super-Sensual Life. 99

THE MASTER.—Loving Scholar, if thy *Will* could break off itself for *one Hour* from all *Creatures*, and throw itself into *that* where no *Creature* is, it would be presently clothed with the *highest Splendour* of GOD'S *Glory*, and would taste in itself the most sweet *Love* of our *Lord Jesus*, which no *Man* can express ; and it would find in itself the unspeakable *Words* of our *Lord* concerning his *great Mercy*. It would feel in itself that the *Cross* of our *Lord Christ* would be very *pleasing* to it, and it would love *that* more than the Honour and Goods of the *World*.

16. THE SCHOLAR.—But what would become of the *Body*, since it must live in the *Creature* ?

THE MASTER.—The *Body* would be put into the Imitation of our *LORD Christ*, who said, His Kingdom was not of this *World*. It would begin to die from *without* and from *within* ; from *without*, it would die from the *Vanity* and *evil Deeds* of the *World* ; it would be an utter *Enemy* to all *Pride* and *Insolence*. And from *within*, it would die from all *Evil Lusts* and *Envy*, and would get a *Mind* and *Will* in itself wholly *new*, which would be continually directed towards GOD and Goodness.

17. THE SCHOLAR.—But the *World* would *hate* and *despise* a *Man* for doing so, seeing he must contradict the *World*, and live and do otherwise than the *World* doth.

THE MASTER.—He would not take that as any *Harm* done to him, but would rather rejoice that he is become worthy to be thus conformed to the Example of our *Lord Christ*, and be willing to bear *that Cross* after our *Lord*, merely that the *Lord* might bestow the Influence of his sweet *Love* upon him.

18. THE SCHOLAR.—What would become of him, when the *Anger* of God from *within*, and the wicked *World* from *without*, should assault him, as happened to our *Lord Christ* ?

THE MASTER.—Let him be thereunto what our *Lord Christ* was. When He was reproached, reviled, and crucified by the *World* and the *Priests*, He commended His Soul into the Hands of His Father, and so departed from the *Anguish* of *this World* into the *eternal Joy*. So also such a Soul would get forth from the *Reproach* and *Anguish* of all the *World*, and *penetrate* into itself, into the great *Love* of God, and be sustained and refreshed by the most sweet Name *Jesus*, and see and find in itself a *new World* springing forth through the *Anger* of God ; then should it wrap itself up therein, and account all Things alike. And thus whether the *Body* be in *Hell* or on *Earth*, yet would the Soul be in the *greatest Love* of GOD.

19. THE SCHOLAR.—But how would a *Man* maintain himself in the *World*, and those that belong to him, if he should thus incur the Displeasure of all the *World* ?

THE MASTER.—He thereby getteth greater Favour than the *World* is able to bestow, for he hath GOD, and *all His Angels* for his *Friends*, who protect him in all Dangers and Necessities. GOD is his *Blessing* in every Thing, and though sometimes it may seem as if GOD would not *bless* him, it is but to *try* him, and is in truth the *drawing* of GOD'S *Love*, that he might the *more earnestly* pray to GOD, and commit all his Way to Him.

20. THE SCHOLAR.—But he *loseth* all his *good Friends*, and there will be none to help him in his Necessity.

THE MASTER.—Nay, he *getteth* the Hearts of all his *good Friends* into his Possession, and *loseth* none but his *Enemies*, who before loved his *Vanity* and *Wickedness*.

21. THE SCHOLAR.—How is it that he *getteth* his *good Friends* into his Possession?

THE MASTER.—He *getteth* the Souls of all those that belong to our *Lord Jesus* to be his *Brethren* and the *Members* of his own Life. For the Children of GOD are but *One* in *Christ*, which *One* is *Christ* in *all*. Therefore he *getteth* them all to be his *Fellow-Members* in the *Body of Christ*, for they have the *Heavenly Goods* in common, and live in one and the same *Love* of GOD, as the Branches of a Tree spring from one and the same *Sap*. Nor will he want outward natural Friends, any more than our *Lord Christ* did. For though the High Priests and Potentates of the *World* who belonged not to Him, nor were His Members and Brethren, loved Him not, yet those who were capable of His *Words* loved Him. So likewise those that love *Truth* and *Righteousness*, would love that Man, and associate themselves with him; as *Nicodemus* did with *Christ*, who came to Him by Night, and in his Heart loved *Jesus* for the *Truth's* Sake, yet *outwardly* feared the *World*. And thus shall such a Man have many *Friends* rise up who were not known to him at the Beginning.

22. THE SCHOLAR.—But it is very grievous to be *despised* by all the *World*.

THE MASTER.—That which *now* seems hard and heavy to thee thou wilt *afterwards* love most of all.

23. THE SCHOLAR.—How can it be that I should *love* that which *hateth* me?

THE MASTER.—Though thou *lovest* the *earthly Wisdom* now, yet when thou art clothed with the *heavenly*, thou wilt see that all the *Wisdom* of the *World* is but *Folly*, and that the *World* *hateth* but thine *Enemy*, viz., the *mortal Life*; and when thou thyself comest to *hate* the *Will* thereof, then thou also wilt begin to *love* that despising of the *mortal Life*.

24. THE SCHOLAR.—But *how* may these two stand together, viz., that a Man should both *love* and *hate* himself?

Of the Super-Sensual Life. 101

THE MASTER.—In thus *loving thyself* thou *lovest* not *thyself*, as *thy own*, but as given from the *Love* of GOD; thou *lovest* the *Divine Ground* in thee; by which thou *lovest* the *Divine Wisdom*, GOD'S Works of Wonder, and *thy Brethren*. But in *hating thyself* thou *hatest* only that which is *thy own*, wherein *Evil* sticketh close to thee; and this thou dost, that thou mayest wholly destroy in thee *that* which thou callest *thine*, when thou sayest *I* or *myself* do this or that. *This* thou wouldst wholly destroy in thee, that thou mayest become a *Ground* wholly *Divine*. *Love hateth Self*, or that which we call *I*, because it is a *deadly Thing*, and they two, *viz.*, *Love* and *Self* cannot well stand together. For *Love* possesseth *Heaven*, and dwelleth in *itself*; but *that* which I call *I*, possesseth the *World*, and *worldly Things*, and also dwelleth in *itself*. And as *Heaven* ruleth the *World*, and as *Eternity* ruleth *Time*, so *Love* ruleth over the *natural Life*.

25. THE SCHOLAR.—Loving Master, pray tell me *wherefore* must *Love* and *Trouble*, Friend and Foe be together; would not *Love* alone be better?

How Love and Sorrow stand together in one; and what Love is, what its Power, Virtue, Height and Greatness are; and where it dwelleth in Man; also the nearest Way to attain it.

THE MASTER.—If *Love* dwelt not in *Trouble*, it could have nothing to *love*; but its *Substance* which it *loveth*, *viz.*, the poor Soul, being in *Trouble* and *Pain*, *Love* hath cause to lose its own *Substance*, in order to deliver its *Beloved* from *Pain*, that *itself* also might be beloved again. Neither indeed could it be known what *Love* is, if it had not *something* which it might *love*.

26. THE SCHOLAR.—What is the *Virtue*, *Power*, *Height*, and *Greatness* of *Love*?

THE MASTER.—Its *Virtue* is that *nothing* whence all Things proceed, and its *Power* is in and through all Things; its *Height* is as high as GOD, and its *Greatness* is greater than GOD. [*Here is meant the Manifestation of the Deity in the glorious eternal Light of the Divine Essence.*] Whosoever findeth it, findeth *nothing* and *all Things*.

27. THE SCHOLAR.—Loving Master, pray tell me how I may understand this.

THE MASTER.—What I meant by saying, '*its Virtue is that nothing whence all Things proceed*,' thou mayest understand thus.

When thou art wholly gone forth from the *Creature*, and become *nothing* to all that is *Nature* and *Creature*, then thou art in that *eternal One* which is GOD Himself, and then thou shalt perceive and feel the highest *Virtue of Love*.

But as to what I said that '*its Power is in and through all Things*,' thou shalt perceive and find that in thy own *Soul* and *Body*, when this great *Love* is kindled in thee, it will *burn* more than any *Fire* can do. Thou shalt see also in all the Works of GOD that *Love* hath poured forth itself into all Things, and is the most *inward* and most *outward* *Ground* in all Things. *Inwardly*, in the *Virtue* and *Power*; and *outwardly*, in the *Figure*, *Form* and *Shape*, of every Thing. ^e

The Meaning of that which I said, viz., '*its Height is as high as God*,' thou mayest also come to understand *in* thyself, in that it will bring thee to be as *High* as GOD himself is, as may be seen by our beloved *Lord Christ* in our *Humanity*; which *Humanity Love* hath brought into the *highest Throne*, even into the *Power* of the *Deity*.

But that which I further said, '*its Greatness is greater than God*,' is also true. For *Love* entereth into that where GOD dwelleth *not*, as when our beloved *Lord Christ* was in *Hell*, *Hell* was *not* GOD but *Love* was there and destroyed *Death*. Also, when thou art in *Anguish* and *Trouble* of *Soul*, GOD is *not* the *Anguish* or *Trouble*, but His *Love* is there, and bringeth thee out of *Anguish* into GOD. When GOD *hideth* Himself in thee, *Love* is there, and maketh Him manifest in thee.

And that which I said, '*whosoever findeth it, findeth nothing and all Things*,' is also true, for he findeth a *Supernatural Super-sensual Abyss* having no *Ground*, where there is no *Place* to dwell in. He findeth also nothing that is like it, and therefore it may be compared to nothing; for it is deeper than any Thing, and is as *nothing* to all Things, for it is not comprehensible. And, because it is *nothing*, it is free from all Things, and is that only *Good* which a Man cannot describe or express *what* it is.

But that which I lastly said, '*he that findeth it, findeth all Things*,' is also true; it hath been the *Beginning* of all Things, and it ruleth all Things. If thou findest it, thou comest into that *Ground* from whence all Things proceeded, and wherein they subsist; and thou art in it a *King* over all the Works of GOD.

28. THE SCHOLAR.—Loving Master, pray tell me *where* dwelleth it in Man?

THE MASTER.—Where Man dwelleth *not*, there it hath its Seat in Man.

29. THE SCHOLAR.—Where is that in a Man's Self where Man dwelleth *not*?

Of the Super-Sensual Life. 193

THE MASTER.—It is in the Soul that is *resigned* to the Ground, where the Soul dieth to *its own Will*, and *Willeth* no more of *itself*, but only what GOD *Willeth*. That is the Place in a Man's Self where Man dwelleth *not*, and there *Love* dwelleth. For so much of the Soul as *its own Will* is dead to *itself* in, so much Place *Love* hath taken up therein; for where *its own Will* sat before, there now is *nothing*, and where *nothing* is, there the *Love* of GOD is working alone.

30. THE SCHOLAR.—But *how* may I comprehend or attain it without the *dying* of my *Will*?

THE MASTER.—If thou wilt comprehend it *in thy own Will*, it flieth away from thee, but if thou *yieldest* thyself wholly up to it, then thou art dead to thyself in *thy own Will*, and *Love* will then be the *Life* of thy *Nature*. It *killeth* thee not, but *quickeneth* thee according to its *Life*, and then thou *livest*, yet not to *thy own Will*, but to *its Will*; for *thy Will* becometh *its Will*, and then thou art *dead to thyself*, but *alive unto God*.

31. THE SCHOLAR.—How is it that so few find it, when all would so fain have it?

THE MASTER.—Because they all seek it in *something*, viz., in an *imaginary Opinion*, in *Self Desire*, whereto almost all have a peculiar natural Lust or Inclination. And though *Love* should proffer itself to them, it could find no Harbour or Dwelling-place in them, because the *Imaginativeness* that is in *their own Will*, hath set itself in the Place thereof. And that *Imaginativeness* of *Self-Lust* would fain have the *Love* in it; but *Love* flieth away, for it dwelleth only in *nothing*, and therefore such Souls find it not.

32. THE SCHOLAR.—What is the Office of it in *nothing*?

THE MASTER.—Its Office is to *penetrate* without Intermission into *something*; and if it find a Place in *something* which *standeth still*, then its Office is to take Possession thereof, and to *rejoice* therein with its *flaming Fire* of *Love*, more than the Sun in this World; and without Intermission to kindle a *Fire* in *something*, and to consume the *something*, and to *enflame* itself therewith.

33. THE SCHOLAR.—O loving Master! How shall I understand this?

THE MASTER.—If it may but kindle a *Fire* in thee, thou shalt *feel* how it consumeth thy *Selfhood*, that which thou callest *I*, and *rejoiceth* so exceedingly in thy *Fire*, that thou wouldest rather suffer thyself to be *killed*, than to enter again into thy *something*. Its *Flame* also is so great, that it would not leave thee, though it should cost thy temporal Life; it would go with thee in its *Fire* into *Death*; nay if thou wentest into *Hell*, it would even destroy *Hell* for thy Sake.

34. THE SCHOLAR.—Loving Master, I can no longer endure

that any Thing should divert me from this *Love*; how shall I find the *nearest* Way to it?

THE MASTER.—Where the Way is *hardest*, there walk thou, and take up what the *World* rejecteth; and what the *World* doth, that do not thou. Walk contrary to the *World* in all Things, and then thou takest the *nearest* Way to it.

35. THE SCHOLAR.—If I should walk contrary to the *World* in every Thing, I must needs live in mere *Misery* and *Unquietness*; and I should also be accounted a *Fool*.

THE MASTER.—I do not bid thee do Harm to any; but because the *World* loveth only *Deceit* and *Vanity*, and walketh in false and wicked Ways; therefore if thou wilt act a quite contrary Part to the Ways thereof in all Things, walk only in the *Right Way*. For the *Right Way* is contrary to all the *Ways* of the *World*.

But whereas thou sayest *thou shouldest live in mere Anguish and Trouble*: that indeed will be so according to the *Flesh*; and will give thee Occasion of *continual Repentance*; and in such *Anxiety* the *Love* will most readily kindle its *Fire*.

What thou sayest also, *viz.*, '*that thou shouldest be accounted a fool*,' is true; for the Way to the *Love* of GOD is *Folly* to the *World*, but *Wisdom* to the *Children of God*. When the *World* perceiveth this *Fire of Love* kindled in the *Children of God*, it saith they are turned *Fools*; but to the *Children of God* it is the greatest Treasure; so great that no Life can express, nor Tongue describe, what the *Fire* of the *inflaming Love* of GOD is. It is *brighter* than the Sun, and *sweeter* than any Thing. It is far more *nourishing and vital* than any Meat or Drink, and more *pleasant* than all the Joy of this *World*. Whosoever getteth it is *richer* than any King on Earth, more *noble* than any Emperor, and more *potent and strong* than all Authority and Power.

Whither the blessed and damned Souls go, when they depart from their Bodies; and how Heaven and Hell are in Man.

36. Then the Scholar asked his Master further saying, *Whither go the Souls, both of the Saved and Damned, when they leave these mortal Bodies?*

His Master answered, The Soul needeth no going forth; only the *outward mortal Life* and the *earthly Body* do at *Death* separate themselves from the Soul. The Soul hath *Heaven and Hell* in itself before; as it is written, '*The Kingdom of God cometh*

'not with outward Observation; neither shall they say, lo here, 'or lo there, it is, for behold, the Kingdom of God is within you.' And whether of the two *States*, viz., either *Heaven* or *Hell*, shall be manifested in the Soul, in *that* it standeth.

37. THE SCHOLAR.—Doth it not *enter* into *Heaven* or *Hell*, as a Man *entereth* into a House, or *goeth* through a Door or Passage, into another *Place*?

THE MASTER.—No, there is no such Kind of *entering*; for *Heaven* and *Hell* are *present everywhere*, and it is but the *turning* of the *Will* either into GOD's *Love*, or into his *Anger*, that introduceth into them. And *that* cometh to pass in *this Life*, according to the saying of St. *Paul*, 'Our Conversation is in Heaven;' and *Christ* saith also, 'My Sheep hear my Voice, and I know 'them, and they follow me, and I give unto them eternal Life, and none shall pluck them out of my Hand.'

38. THE SCHOLAR.—How cometh this *entering* of the *Will* into *Heaven* or *Hell* to pass?

THE MASTER.—When the *Ground* of the *Will* yieldeth itself up to GOD, then it sinketh down from *itself* beyond all *Ground* and *Place*, where GOD only is manifest, worketh and Willeth, and then it becometh *Nothing* to itself, as to *its own Willing*, and so GOD worketh and Willeth in it. Yea, GOD *dwelleth* in this *resigned Will*; by which means the Soul is Sanctified, and so cometh into *Divine Rest*. Now when the Body is dead, the Soul is thoroughly *penetrated* and *saturated* with the *Love* of GOD, and thoroughly *enlightened* with the *Light* of GOD; even as the Fire thoroughly inflameth a red-hot Iron, whereby it loseth its Darkness. This is the *Right Hand of Christ*; where the *Love* of GOD thoroughly possesseth the Soul all over, and is a *shining Light* and a *new Life* in it; and thus the Soul is in *Heaven*, and a *Temple* of the *Holy Ghost*; yea, it is indeed *itself* the very *Heaven* of GOD in which He dwelleth. But the Case of the *wicked* Soul is this: It will not in the Time of this Life enter into the *Divine Resignation* of its *Will*, but goeth on continually in *its own Lust* and *Falsehood*, in the *Will* of the *Devil*. It receiveth into itself nothing but *Wickedness*, *Lies*, *Pride*, *Covetousness*, *Envy*, and *Anger*, and yieldeth its *Will* unto them. By which Means the *Hellish Element* also becometh manifest and working in the Soul, and thoroughly *penetrateth* and possesseth it all over, as *Fire* doth a burning hot Iron. Now such a Soul cannot come to *Divine Rest*, for GOD's *Anger* is manifested in it. And therefore when the Body parteth from it, then its *eternal Grief* and *Despair* begin. For it perceiveth and findeth, that it is become a mere *self-tormenting Abomination*, and is *ashamed* to strive to enter with its *false Will* into GOD. Nay, it cannot; for it is captivated

in the *Wrath*, and is itself *mere Wrath*, and hath shut itself up therein by its *false* and *evil Desire*, which it hath raised up in itself. And seeing the *Light* of GOD shineth not in it, and his *Love* toucheth it not, therefore it is a *great Darkness* and an *aching anguishing Source of Fire*, which carrieth *Hell* in itself, and cannot reach the *Light* of GOD. Thus it dwelleth in *itself* in *Hell*, and needeth no *entering into* it, for wheresoever it is, it is in *Hell*; though it should cast itself many Hundred Thousand Miles from the Place it is in, yet it abideth still in the same *Property* and *Source of Darkness*.

39. THE SCHOLAR.—How cometh it then that a *Holy Soul* in this Life-Time, doth not *perfectly perceive* that *Heavenly Light* and *Joy*, nor a *wicked Soul* feel *Hell*, when both of them are thus in Man, and one of them of Necessity *worketh* in him?

THE MASTER.—The *Kingdom of Heaven* in the *Saints* is *working* and *sensible* in their *Faith*; they *feel* the *Love* of GOD in their *Faith*, by which the *Will* yieldeth itself up into GOD. But the *natural Life* is environed with *Flesh* and *Blood*, standeth in the Contrariety of GOD'S *Anger*, and is also compassed about and closely beset with the *vain Lust* of this outward *World*. So that the poor Soul liveth in the Midst of its *Enemies*, having the *World* on one Side, the *Devil* on the other, and on a third the *Curse* of the *Anger* of GOD in *Flesh* and *Blood*; which continually *sift*, *try*, and thoroughly *penetrate* the Life of Man, who is often brought into bitter *Anguish*, through these several Assaults of *Hell*, which would fain manifest itself in him. But the Soul sinketh down in the *Hope* of *Divine Grace*, and standeth like a fair Rose in the midst of Thorns, until the Kingdom of this *World* falleth off from it in the *Death* of the *Body*; and then doth it become *first* truly and really *manifest* in the *Love* of GOD, having nothing more to hinder or molest it. But during the Time of this Life in the Body it must *walk* with *Christ*, who will stand by it and deliver it out of *its own Hell* by thoroughly *penetrating* it with his *Love*, and thus change its *Hell* into *Heaven*.

But to thy Question, *why do not the wicked feel Hell in the Time of this Life*? I answer, he *hath it indeed*, and sometimes *feeleth* it in his *evil Conscience*, but not *perfectly*, nor doth he *know* that it is *Hell*. For he possesseth *earthly Vanity* as yet, with which he is enamoured, and in which he taketh *Delight* and *Pleasure*; also the *outward Life* hath yet the *Eight* of the *outward Nature*, and so the *Hellish Pain* cannot be *fully* manifested and felt. But when the *Body* dieth, and the Soul can no longer enjoy *temporal Pleasure*, or be cheered with the *Light* of this *outward World*, then it standeth in *eternal Hunger* and *Thirst* after such *Vanity*, as it was in *Love* withal here. Yet it can reach

Of the Super-Sensual Life. 107

nothing but that evil *Will* which it had impressed in itself, and too much *gratified* in this Life, though it was not, nor indeed could be, *satisfied* with such Gratification of it. However *there* it cannot *gratify* it at all, which maketh it to be in *everlasting* and *fruitless Hunger* and *Thirst* after *Vanity*, *Wickedness*, and *vile Lewdness*. It would fain do more *Evil* still, but hath not *where-in* or *wherewith* to perform it, and therefore performeth it only *in itself*, in its *Will*: And this *Hellish Hunger* and *Thirst* cannot be *fully manifested* in it, till the *Body* dieth, wherewith the Soul hath played the Wanton in *Voluptuousness*, and which hath ministered to the Soul what it *lusted* after.

40. THE SCHOLAR.—*Heaven* and *Hell* being in us in *Strife* in this Life-Time, and GOD being also thus near us, *where* do the *Angels* and *Devils* dwell?

Where the Angels and Devils dwell in this World's Time; how far Heaven and Hell are asunder; and what and whence the Angels and human Souls are.

THE MASTER.—Where thou dost *not* dwell as to *thyself* and *thy own Will*, there the *Angels* dwell with thee and everywhere all over the Universe; but where thou dwellest as to *thyself* and *thy own Will*, there the *Devils* dwell with thee, and everywhere all over the Universe.

41. THE SCHOLAR.—I understand not this.

THE MASTER.—Where the *Will of God* Willeth in any *Being*, there GOD is *manifested* in that *Being*; and in that *Manifestation* the *Angels* also dwell: but where GOD in any *Being* Willeth *not* with the *Will of the Being*, there GOD is *not manifested* in it, but dwelleth in Himself without the *co-operating* of the *Being*. In that *Being its own Will* is without *God's Will*, and there the *Devil* dwelleth, and all whatever is *without* GOD.

42. THE SCHOLAR.—*How far* then are *Heaven* and *Hell* from each other?

THE MASTER.—As far as Day and Night, Something and Nothing are from one another; they are *in* each other, and they cause *joy* and *Trouble* one to the other. *Heaven* is *through* the whole *World*, and *without* the *World* all over the universal System of Nature, without being divided or included in a Place, and worketh *through* the *Divine Manifestation*, but only *in* itself, and *in* that which cometh into it, or *in* that wherein it becometh *manifest*; and there GOD is *revealed*. For *Heaven* is nothing but a *Manifestation* of the *Eternal One*, wherein all worketh and Willeth in *quiet Love*.

Hell also is *through* the whole *World*, and dwelleth and worketh only also *in* itself, and *in* that wherein the *Foundation* of *Hell* is manifested, viz., in *Self*, and in the *false* and *evil Will*. The *visible World* hath both *Heaven* and *Hell* in, it. Man, as to his *temporal Life*, is only of the *visible World*, and therefore during the *Time* of *this Life* he seeth not the *spiritual World*. For the *outward World* with its *Substance* is a *Cover* to the *Spiritual World*, as the *Body* is to the *Soul*. But when the *outward Man* dieth, then the *spiritual World* is manifested in and to the *Soul*, either in the *eternal Light* with the holy *Angels*, or in the *eternal Darkness* with the *Devils*.

43. THE SCHOLAR.—What is an *Angel* or the *Soul* of a *Man*, that they may be manifested thus, either in *GOD's Love* or *Anger*?

THE MASTER.—They came from *one Original*; they are *Branches* or *Out-births* of the *Divine Science* of the *Divine Will*, sprung from the *Divine Word*, and made *Objects* of the *Divine Love*. They are come out of the *Ground* of *Eternity*, from whence *Light* and *Darkness* spring, viz., *Darkness* consisting in the harbouring and cherishing *Self-desire*, and *Light* consisting in *Willing* the same with *GOD*. In which *Willing* the *Love* of *GOD* readily and gladly worketh; but in the receiving and entertaining *Self* in the *Willing* of the *Soul*, *GOD's Will* worketh in *Pain*, and becometh a *Darkness* that the *Light* may be known. Thus *Heaven* and *Hell* are nothing else but a *Manifestation* of the *Divine Will*, either in *Light* or *Darkness*, according to the *Properties* of the *spiritual World*.

44. THE SCHOLAR.—What then is the *Body* of *Man*?

What the Body of Man is; and why the Soul is capable of receiving Good and Evil.

THE MASTER.—It is the *visible World*; an *Image* and *Quintessence* or *Compound* of all that the *World* is; and the *visible World* is a *Manifestation* of the *inward spiritual World*, come out of the *eternal Light* and out of the *eternal Darkness*, out of the *spiritual Compaction* or *Connection*; and it is also an *Image* or *Figure* of *Eternity*, whereby *Eternity* hath made itself *visible*; where *Self Will* and *resigned Will*, viz., *Evil* and *Good* work one with the other.

Such a *Substance* is the *outward Man*. For *GOD* created *Man* of the *outward World*, and breathed into him the *inward spiritual World* for a *Soul* and an *intelligent Life*, and therefore in the *Things* of the *outward World* *Man* can receive and work *evil* and *good*.

Of the Super-Sensual Life. 109

45. THE SCHOLAR.—*What shall be after this World, when all Things perish, and come to an End?*

Of the Destruction of the World; of Man's Body in and after the Resurrection; where Heaven and Hell shall be; of the Last Judgment; and wherefore the Strife in the Creature must be.

THE MASTER.—The *material Substance* only ceaseth; viz., the four Elements, the Sun, Moon, and Stars. And then the *inward World* will be *wholly* visible and manifest. But whatsoever hath been wrought by the *Will* or *Spirit* of Man in this *World's Time*, whether *evil* or *good*, I say, *every such Work*, shall there separate itself in a *Spiritual Manner*, either into the *eternal Light* or into the *eternal Darkness*. For that which is born from each *Will* penetrateth and passeth again into that which is *like* itself. And there the *Darkness* is called *Hell*, and is an *eternal forgetting of all Good*; and the *Light* is called the *Kingdom of God*, and is an *eternal Joy* in and to the Saints, who continually glorify and praise GOD, for having delivered them from the Torment of Evil.

The *Last Judgment* is a Kindling of the *Fire* both of GOD'S *Love* and *Anger*, in which the *Matter* of every *Substance* perisheth, and each *Fire* shall attract into itself *its own*, that is, the *Substance* that is *like itself*: Thus GOD'S *Fire of Love* will draw into it whatsoever is born in the *Love* of GOD, or *Love-Principle*, in which also it shall burn after the Manner of *Love*, and yield itself into that *Substance*. But the *Torment* will draw into itself what is wrought in the *Anger* of GOD in *Darkness*, and consume the *false Substance*; and then there will remain only the *painful aching Will* in its own proper *Nature, Image, and Figure*.

46. THE SCHOLAR.—With what *Matter* and *Form* shall the human *Body* rise?

THE MASTER.—*It is sown a natural* Gross and Elementary *Body*, which in this *Life-Time* is like the outward Elements; yet in this gross *Body* there is a subtle *Power* and *Virtue*. As in the *Earth* also there is a subtle *good Virtue*, which is like the Sun and is one and the same with the Sun; which also in the Beginning of *Time* did spring and proceed out of the *Divine Power* and *Virtue*, from whence all the *good Virtue* of the *Body* is likewise derived. This *good Virtue* of the *mortal Body* shall come again and live for ever in a kind of *transparent Crystalline material Property*, in *spiritual Flesh and Blood*; as shall also the

good Virtue of the *Earth*, for the *Earth* likewise shall become *Crystalline*, and the *Divine Light* shine in every Thing that hath a *Being*, *Essence*, or *Substance*. And as the *gross Earth* shall perish and never return, so also the *gross Flesh* of *Man* shall perish and not live for ever. But *all Things must appear before the Judgment*, and in the *Judgment* be separated by the *Fire*; yea, both the *Earth* and also the *Ashes* of the *human Body*. For when *GOD* shall once move the *spiritual World*, every *Spirit* shall attract its *spiritual Substance* to itself. A *good Spirit* and *Soul* shall draw to itself its *good Substance*, and an *evil* one its *evil Substance*. But we must here understand by *Substance* such a *material Power* and *Virtue*, the *Essence* of which is *mere Virtue*, like a *material Tincture* (such a Thing as hath all *Figures*, *Colours* and *Virtues* in it, and is at the same time *transparent*), the *Grossness* whereof is perished in *all* Things.

47. THE SCHOLAR.—Shall we not rise again with our *visible Bodies*, and live in *them* for ever? See the 40 Questions of the *Soul*, 21 Question, 12 Verse.

THE MASTER.—When the *visible World* perisheth, then 'all that which hath come out of it, and hath been *external*, shall perish with it. There shall remain of the *World* only the *Heavenly Crystalline Nature* and *Form*, and of *Man* also only the *spiritual Earth*; for *Man* shall be then wholly like the *spiritual World*, which as yet is hidden.

48. THE SCHOLAR.—Shall there be *Husband* and *Wife*, or *Children* or *Kindred*, in the *Heavenly Life*, or shall one *associate* with another, as they do in this *Life*?

THE MASTER.—Why art thou so *fleshly-minded*? There will be neither *Husband* nor *Wife*, but all will be *like the Angels of God*, viz., *masculine Virgins*. There will be neither *Son* nor *Daughter*, *Brother* nor *Sister*, but all of one *Stock* and *Kindred*. For all are but *One* in *Christ*, as a *Tree* and its *Branches* are *One*, though *distinct* as *Creatures*; but *GOD* is *All in All*. Indeed, there will be *spiritual Knowledge* of what every one hath *been*, and *done*, but no *possessing* or *enjoying*, or *Desire* of *possessing* earthly Things, or *enjoying* *fleshly Relations* any more.

49. THE SCHOLAR.—Shall they *all* have that *eternal Joy* and *Glorification* alike?

THE MASTER.—The *Scripture* saith, 'Such as the *People* is, 'such is their *God*.' And in another Place, 'With the *Holy* thou 'art *Holy*, and with the *perverse* thou art *perverse*.' And *St. Paul* saith, 'In the *Resurrection* one shall differ from another in 'Glorify, as do the *Sun*, *Moon* and *Stars*.' Therefore know, that

Of the Super-Sensual Life. III

the Blessed shall indeed *all* enjoy the *Divine Working* in and upon them; but their *Virtue*, and *Illumination*, or *Glory*, shall be very different, according as they have been endued in this Life with different Measures and Degrees of *Power* and *Virtue* in their *painful Working*. For the *painful Working* of the *Creature* in this Life-Time is the opening and begetting of *Divine Power*, by which that *Power* is made *movable* and *operative*. Now those who have *wrought* with *Christ* in this Life-Time, and not in the *Lust of the Flesh*, shall have *great Power* and *transcendent Glorification* in and upon them. But others, who have only expected, and relied upon, an *imputed Satisfaction*, and in the meanwhile have served their *Belly-God*, and yet *at last* have *turned*, and *obtained Grace*; those, I say, shall not attain to so high a Degree of *Power* and *Illumination*. So that there will be as great a *Difference of Degrees* between them, as is between the *Sun*, *Moon*, and *Stars*; or between the *Flowers of the Field* in their *Varieties of Beauty, Power, and Virtue*.

50. THE SCHOLAR.—How shall the *World* be judged, and by whom?

THE MASTER.—*Jesus Christ*, that *Word of God* which became *Man* shall by the *Power of His Divine Stirring or Motion* separate from Himself *all* that belongeth not to Him, and shall wholly manifest *His Kingdom* in the *Place or Space* where *this World* now is; for the *separating Motion* worketh all over the *Universe*, through all at once.

51. THE SCHOLAR.—Whither shall the *Devils* and all the *damned* be thrown, when the *Place of this World* is the *Kingdom of Christ*, and as such shall be glorified? Shall they be cast out of the *Place of this World*? or shall *Christ* have and manifest *His Dominion* out of the *Sphere or Place of this World*?

THE MASTER.—*Hell* shall remain in the *Place or Sphere of this World* everywhere, but hidden to the *Kingdom of Heaven*, as the *Night* is hidden in and to the *Day*. 'The *Light* shall shine for ever in the *Darkness*, but the *Darkness* can never comprehend, or reach, it.' And the *Light* is the *Kingdom of Christ*; but the *Darkness* is *Hell*, wherein the *Devils* and the *Wicked* dwell; and thus they shall be suppressed by the *Kingdom of Christ*, and made His *Footstool*, viz., a *Reproach*.

52. THE SCHOLAR.—How shall all *People* and *Nations* be brought to *Judgment*?

THE MASTER.—The *Eternal Word* of *GOD*, out of which every *Spiritual Creaturely Life* hath proceeded, will move itself at that *Hour*, according to *Love* and *Anger*, in every *Life* which is come out of the *Eternity*, and will draw every *Creature* before the *Judgment of Christ*, to be sentenced by this *Motion of the Word*.

The *Life* will then be *manifested* in *all its Works*, and every Soul shall see and feel its *Judgment* and *Sentence* in itself. For the *Judgment* is, indeed, immediately at the *Departure* of the *Body*, manifested in and to every *Soul*: And the *Last Judgment* is but a *Return* of the *Spiritual Body*, and a *Separation* of the *World*, when the *Evil* shall be separated from the *Good*, in the *Substance* of the *World*, and of the human *Body*, and every Thing enter into its *eternal Receptacle*. And thus is it a *Manifestation* of the *Mystery* of GOD in every *Substance* and *Life*.

53. THE SCHOLAR. *How* will the *Sentence* be pronounced?

THE MASTER. Here consider the *Words of Christ*. 'He will say to those on his Right Hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was hungry and ye gave me Meat, I was thirsty and ye gave me Drink; I was a Stranger and ye took me in; naked and ye clothed me. I was sick, and ye visited me, in Prison, and ye came unto me.

'Then shall they answer him, saying LORD, when saw we thee hungry, thirsty, a Stranger, naked, sick, or in Prison, and ministered thus unto thee?

'Then shall the King answer and say unto them; inasmuch as he have done it unto one of the least of these my Brethren, ye have done it unto me.

'And unto the wicked on his Left Hand he will say, depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels. For I was hungry, thirsty, a Stranger, naked, sick, and in Prison, and ye ministered not unto me.

'And they shall also answer him and say, When did we see thee thus, and ministered not unto thee?

'And he will answer them, Verily I say unto you, inasmuch as ye have not done it unto one of the least of these, ye did it not to me.

'And these shall depart into everlasting Punishment, but the righteous into Life eternal.'

54. THE SCHOLAR.—Loving Master, pray tell me *why Christ* saith, 'what you have done to the least of these you have done to me; and what you have not done to them, neither have you done it to me.' And how doth a Man this *so*, as he that doeth it to *Christ himself*.

THE MASTER.—*Christ dwelleth really and essentially* in the *Faith* of those that *wholly yield up* themselves to Him, and giveth them His *Flesh* for *Food*, and His *Blood* for *Drink*; and thus possesseth the *Ground* of their *Faith*, according to the *Interior* or *inward Man*. And a *Christian* is called a *Branch of the Vine Christ*, and a *Christian*, because *Christ dwelleth spiri-*

Of the Super-Sensual Life. 113

tually in him; therefore whatsoever *Good* any shall do to such a *Christian* in his *bodily Necessities*, it is done to *Christ* Himself who dwelleth in him. For such a *Christian* is not *his own*, but is wholly resigned to *Christ*, and become *His peculiar Possession*, and consequently the *good Deed* is done to *Christ Himself*. Therefore also whosoever shall withhold their *Help* from such a *needy Christian*, and forbear to serve him in his *Necessity*, they thrust *Christ* away from themselves, and *despise Him* in His Members. When a *poor Person* that belongeth thus to *Christ* asketh any Thing of thee, and thou deniest it him in his *Necessity*, thou deniest it to *Christ Himself*. And whatsoever *Hurt* any shall do to such a *Christian*, they do it to *Christ Himself*. When any mock, scorn, revile, reject, or thrust away such a one, they do all that to *Christ*; but he that receiveth him, giveth him *Meat and Drink*, or *Apparel*, and assisteth him in his *Necessities*, doth it likewise to *Christ*, and to a *Fellow-Member* of his own *Body*. Nay, he doth it to *himself* if he be a *Christian*; for we all are *One in Christ*, as a Tree and its Branches are One.

55. THE SCHOLAR.—How then will those subsist in the *Day* of that *Fierce Judgment*, who afflict and vex the *poor* and distressed, and deprive them of their very *Sweat*; necessitating and constraining them by *Force* to be subject to their *Wills*, and trampling upon them, as their *Foot-stools*, only that they themselves may live in *Pomp and Power*, and spend the *Fruits* of this poor People's *Sweat and Labour* in *Voluptuousness, Pride, and Vanity*?

THE MASTER.—*Christ suffereth* in the *Persecution* of His Members. Therefore all the Wrong that such hard Exactors do to the poor Wretches under their Control, is done to *Christ Himself*; and falleth under His *severe Sentence and Judgment*. And besides that, they help the *Devil* to augment his *Kingdom*; for by such Oppression of the *Poor* they draw them off from *Christ*, and make them seek *unlawful Ways* to fill their Bellies. Nay, they work for and with the *Devil* himself, doing the very same Thing which he doth; who, without Intermission, opposeth the *Kingdom of Christ*, which consisteth only in *Love*. All these Oppressors, if they do not turn with their *whole Hearts* to *Christ*, and minister to, or serve, Him, must go into *Hell-fire*, which is fed and kept alive by nothing else but such *mere Self*, as that which they have exercised over the *Poor here*.

56. THE SCHOLAR.—But *how* will it fare with *those*, and how will they be able to stand that *severe Trial* who in this Time do so fiercely contend about the *Kingdom of Christ*, and slander, revile, and persecute one another for their *Religion*; as they do?

THE MASTER.—All such have not yet *known Christ*; and are

114 *The Way to Christ.*

but as a *Type* or *Figure* of *Heaven* and *Hell*, striving with each other for the Victory.

All rising, swelling *Pride*, which contendeth about *Opinions*, is an *Image* of *Self*. And whosoever hath not *Faith* and *Humility*, nor liveth in the *Spirit of Christ*, which is *Love*, is only armed with the *Anger* of *GOD*, and helpeth forward the Victory of the *Imaginary Self*, that is, the *Kingdom of Darkness*, and the *Anger* of *GOD*. For at the *Day of Judgment* all *Self* shall be given to the *Darkness*; as shall also all the unprofitable *Contentions* of *Men*; in which they seek not after *Love*, but merely after their *Imaginary Self*, that they may exalt themselves by exalting and establishing their *Opinions*; stirring up *Princes* to *Wars* for the sake of the same, and by that means occasioning the *Desolation* of whole *Countries* of *People*. All such Things belong to the *Judgment*, which will separate the *false* from the *true*; and then all *Images* or *Opinions* shall cease, and all the *Children of God* shall dwell for ever in the *Love* of *Christ*, and *That* in them.

All whosoever in *this Time of Strife*, namely, from the *Fall* to the *Resurrection*, are not zealous in the *Spirit of Christ*, and desirous to promote *Peace* and *Love*, but seek and strive for themselves only, are of the *Devil*, and belong to the *Pit of Darkness*, and must consequently be separated from *Christ*. For in *Heaven* all serve *GOD* their *Creator* in *humble Love*.

57. THE SCHOLAR.—Wherefore then doth *GOD* suffer such *Strife* and *Contention* to be in *this Time*?

THE MASTER.—The *Life* itself standeth in *Strife*, that it may be made *manifest*, *sensible*, and *palpable*, and that the *Wisdom* may be made *separable* and *known*.

The *Strife* also constituteth the *eternal Joy* of the Victory. For there will arise *great Praise* and *Thanksgiving* in the *Saints* from the *Experimental Sense* and *Knowledge* that *Christ* in them hath overcome *Darkness*, and all the *Self of Nature*, and that they are at length *totally* delivered from the *Strife*; at which they shall rejoice *eternally*, when they shall know how the *Wicked* are recompensed. And therefore *GOD* suffereth all *Souls* to stand in a *Free Will*, that the *eternal Dominion* both of *Love* and *Anger*, of *Light* and of *Darkness*, may be made *manifest* and *known*; and that every *Life* might cause and find its own *Sentence* in itself. For that which is now a *Strife* and *Pain* to the *Saints* in their wretched *Warfare* here, shall in the *End* be turned into *great Joy* to them; and that which hath been a *Joy* and *Pleasure* to *Ungodly Persons* in this *World*, shall afterwards be turned into *eternal Torment* and *Shame* to them. Therefore the *Joy* of the *Saints* must arise to them out of *Death*, as the

Of the Super-Sensual Life. 115

Light ariseth out of a *Candle* by the Destruction and Consumption of it in its *Fire*; that so the *Life* may be freed from the *Painfulness* of *Nature*, and possess another *World*.

And as the *Light* hath quite another Property than the *Fire* hath, for it *giveth* and *yieldeth* itself forth; whereas the *Fire* *draweth in* and *consumeth* itself; so the holy *Life* of *Meekness* springeth forth through the *Death* of *Self-Will*, and then GOD'S *Will of Love* only *ruleth*, and doth all in all. For thus the *eternal One* hath attained *Feeling* and *Separability*, and brought itself forth again with the *Feeling*, through *Death*, in great *Joyfulness*; that there might be an *eternal Delight* in the *infinite Unity*, and an *eternal Cause* of *Joy*; and therefore *Painfulness* must now be the *Ground* and *Cause* of this *Motion* or *Stirring* to the *Manifestation* of all Things. And herein lieth the *Mystery* of the *hidden Wisdom* of GOD.

FINIS.

